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THE GUILT INCURRED BY CHRISTIANS WHO NEGLECT TO WARN THE SINNERS AROUND THEM.

It is generally agreed, that if ministers do not faithfully preach the gospel, or if they do not warn sinners at every suitable opportunity to flee from the wrath to come, the blood of those who perish will be required at their hands. But it has not been generally considered that private Christians have duties of a similar kind, for the right discharge of which they are equally responsible, and for the neglect of which they may incur the same amount of guilt. Efforts made by them for the conversion of sinners are looked upon as laudable, but the making of such efforts is not generally regarded as a duty so imperative as that by the neglect of it we become chargeable with sin. With a great proportion of professing Christians the standard of duty never reaches to active personal effort; they consider that if they give their property and their prayers they do all that is required; and yet it seems strange that any one who has at all thought of the meaning of those passages of scripture which require him to love his neighbour as himself, should ever think that in going thus far his duty was discharged. Every believer supposes that he knows the way of salvation; he sees multitudes around him apparently perishing for want of this knowledge; to some of them he might, without any great personal sacrifice, communicate it. Where will he find a justification for not attempting to do so? He looks first, probably, at his diversified worldly avocations. But can any one, who has thought of the value of the soul, examine the objects of his pursuits, and come to the conclusion that they *ought* to fill up his time so fully as to leave him no spare moments in which to speak to the perishing? He turns next to a class of men set apart for the work which he wishes to avoid; but it may well be questioned, whether he does not thus pervert to purposes of evil one of the most valuable institutions, making it fill up the whole place of an important and wide-spreading agency which the Almighty designs to be in unceasing operation; and whether, in setting aside this agency, he is not robbing that institution itself of half its efficiency.

Is there scriptural warrant for the opinion that all is laid upon ministers; that it is no part of the duty of private Christians to warn, to exhort, or to instruct sinners? Are Christians to be lights of the world in no other way than by the example of a holy life? Have they talents which are to lie buried? Have they knowledge, powers to reason, to persuade, and to convince; and are these in the most important of all uses to be wholly unexercised? Such were not the views of Christians in the apostolic age. At the period of Stephen's martyrdom there was a fierce persecution against the church at Jerusalem; the great body of the members were dispersed; and we are told that "they that were scattered abroad went everywhere preaching the word." Does any one imagine that it was ministers alone that thus went forth to proclaim the gospel? The apostles remained at Jerusalem, and it is clear that the whole body of the scattered disciples made it their business

to spread the knowledge of salvation wherever they went. They had been compelled to flee from Jerusalem to avoid imprisonment and death; they knew that they were not to run rashly and needlessly into danger; they had been commanded when persecuted in one city to flee to another; yet wherever they went they must publish the gospel, and amid all their privations and all their sufferings they *did* publish it. To have been still and secret in the places whither they had gone, keeping their religion to themselves, would have been the likeliest way to avoid further troubles; but they would brave any peril rather than shun an urgent duty. Does not every Christian of the present age know the same truths as they proclaimed, and does he not, wherever he goes, among his friends, his neighbours, or strangers, find multitudes to whom the knowledge is as important as it was to those to whom it was proclaimed by the scattered disciples? If they found not in their circumstances a reason for remitting the great duty of spreading the gospel, when shall we ever find ourselves so placed as that we shall be justified in standing still?

Throughout most of the epistles addressed to particular churches, or to the believers generally, we find numerous passages which show that private Christians, as well as their pastors, ought to be concerned for the souls of those that are without. We cannot take space to enter minutely upon the examination of these, but there is a passage or two in the general epistle of James to which we would call attention. The first is the striking one in the last chapter; "Let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." We do not know that any one considers this as applicable to ministers alone; it is evident that the apostle considers the work of conversion, by whose instrumentality soever effected, a noble and glorious one. In the 17th verse of the 4th chapter he says, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." Now, every Christian has knowledge which, being communicated to others, may be made the means of their salvation; he sees around him those whom, for want of this knowledge, he cannot but regard as in the way to perdition; if he endeavoured to communicate it to them it might possibly be made instrumental to the salvation of some; if he were constantly thus endeavouring, there is much probability that it would be so instrumental to many. He knows, therefore, how to do the highest conceivable good, and if he does it not his sin is fearfully great.

It is unnecessary to multiply quotations from the scriptures till something is found on the other side; we shall therefore conclude them with that glorious description of the fulness and freeness of the gospel dispensation contained in the last chapter of the Apocalypse—"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." Does any one suppose that by the expression "the bride," ministers only are meant? The Spirit says "Come," and the whole church re-echoes "Come." It is evidently the duty of every Christian to invite those who are without. "And let him that heareth say, Come." No sooner is one a possessor of the glad tidings than he should endeavour to spread them abroad; all who have drunk of the waters of life should try to bring others to the same fountain. And so will it be when the millennial glory approaches, the gospel invitation will go from one to another, till every inhabitant of the earth shall have heard and obeyed the gracious call.

It is clear, then, that it is the duty of all Christians to seek the salvation of souls around them, and that in neglecting this duty we incur a fearful amount of guilt. It is not, however, the sluggish professors alone who are culpable. There are many Christians who are laudably active in efforts to instruct the rising generation, and to train them in the paths of piety, who never seem to think that adults may demand their care. They live surrounded by men and women who are ignorant of Christ, and walking in the path to destruction; with several of them they are holding frequent intercourse; and yet they never drop a word to warn them of their danger. The habit of looking to the minister for all that is to be done for adults has blinded the eyes of professors to any right apprehension of their duty, and familiarity with the sad spectacle which such persons daily offer to their eyes, joined to the same habit of looking quite away

from themselves as the means of bringing help, has deadened their feelings. But for such influences it would seem utterly impossible that those who believe themselves to be rescued from destruction, and to know the way by which all may be saved, should be able to look on fellow-creatures hastening to perdition, and yet make no effort to bring them into that way. An eloquent passage in one of the charges of the Bishop of Chester describes the influence which the gospel exercises on the hearts of those who receive it, with reference to those around them. We quote it, and put the question to our readers, whether it is not wholly inapplicable to the great majority of professing Christians, and yet whether it *ought not* to be strictly and truly applicable to all. "It interests," says he, "each in the welfare of all—it employs each in the service of his deliverer—*it makes him an evangelist so far as influence or his authority extends.* He can no more sit quietly down and enjoy his own privileges, whilst his fellow-creatures around him are perishing in ignorance and sin, than one who has been rescued from shipwreck could lie calmly on the shore, and see the companions of his voyage sink one after another beneath the waves, without an effort for their preservation."

If Christians were rightly to estimate the value of one soul, they would not accept those excuses for inactivity which so readily present themselves. Great multitudes, no doubt, are deterred by a sense of their own inaptness. But would the same consciousness deter them from speaking and acting where their own worldly interests are concerned? Would they not here make an effort to accomplish something at least; would they not be disposed to try their best? Inaptness there undoubtedly may be from want of practice, but if the heart were engaged in the work, this hindrance would not be complained of long. Even at the very outset the work would be less difficult than it appears; for out of the fulness of the heart the mouth speaketh. Diffidence should be overcome; whatever of trial there be, it should be endured; whatever the cross, it should be borne. And oh, if out of many attempts, the Christian should have reason to believe that his efforts were blessed to the conversion of *one* soul, would not all his mental suffering, all his labours and solicitudes, be amply repaid?

If any one who is not indifferent to the good opinion of the world, and yet valuing more the approval of conscience, determines to set out on what he considers to be the path of duty, he may calculate upon provoking sneers and scorn; but of these he will soon learn to think lightly, and probably they will soon cease. Occasional rebuffs he may, however, calculate upon as long as his efforts continue: there will always be some who will meet his attempts to do them good with rudeness. But laying these to the account of their blindness, he will not think them the less objects of his pity; and even if his feelings should sometimes be wounded, he will have far more than an equivalent of delight in the retrospect of labours devoted to the glory of God.

In a former paper we referred to the American Christian, Harlan Page, and urged the importance of efforts being directed to successive individuals. We would now seriously ask of every Christian who may have considered the subject, whether he does not think it a duty to have at all times the conversion of, at least, one sinner, the special object of his prayers and of his efforts? He may teach children or adults in classes; he may distribute tracts from house to house, and converse with their readers whenever he finds opportunity; he may be, and he ought to be, engaged in efforts of a general character; but at all times there should be one sinner, who is the object of his peculiar solicitudes, whom he strives to convince, and for whom he earnestly pleads at the throne of grace. The humblest Christian, whose life accords with the gospel, and in whose heart is the love of the Saviour and the love of souls, may speak with those of his own class in life; and the more elevated our sphere in life, and the greater our knowledge, the more enlarged is our sphere of influence and the greater our responsibility. To whom much is given of him much will be required; but let all fear to make excuses which will not stand the test at the judgment-day; let none plead his diffidence, his reserve, his inability to speak, till he has carefully examined whether one great cause of these is not a guilty shame of the gospel. Why should the Christian shrink from appearing in his proper colours? He that has ten talents is required to use them all; but let it be borne in mind, that he who had but one, and kept it idle, was condemned. If

we feel, we shall find words, we shall excite interest, we shall speak to hearts. We may never be called to exalted spheres of usefulness, but some of those in whose conversion we have been instrumental may make zealous pastors or devoted missionaries.

Would that there were one in every Christian church willing to labour for the glory of God, for the increase of the Redeemer's kingdom, and whose unceasing efforts for the conversion of sinners were ever associated with fervent prayer. The spirit of slumber could not long rest upon the churches. With the light of such an example before them, the members must all become fellow-helpers of their pastor, or lose their title to the name of Christian. Soon the whole nation would be converted, and the light of the gospel sent forth in its native effulgence over the whole earth.

W.

THE OUTLINES OF A SERMON BY THE LATE REV. ROBERT HALL.

Preached at Broadmead, Bristol, Jan. 16, 1831.

FROM NOTES TAKEN BY THE REV. J. EYRES.

It has been observed in the memoir of Mr. Hall, that "extraordinary pathos characterized the religious services in which he engaged." This was particularly the case at the commencement of the year in which he was called from the scene of his important labours to join those "who through faith and patience inherit the promises." The intensity of his devotional feelings, and the fervour of his supplications in behalf of the assembled congregation, as well as the glowing affection and deep solemnity with which he addressed them, as he reviewed the past dispensations of providence, and anticipated some of the probable events of the year now opening upon them, both in relation to them and himself, excited the strongest emotion, and in connexion with the events which immediately followed, made an indelible impression on their minds. Nearly all his subsequent services partook more or less of the same pathetic and solemnly anticipatory character. One of the most impressive of these, of which many of the congregation retain a vivid recollection, was delivered on Sunday, January 16, 1831. The text from which he preached was Deuteronomy xxxiii. 25, "*Thy shoes shal l be iron and brass, and as thy days so shall thy strength be.*"

In this discourse he seemed to be preparing his people and himself for that event by which they were to be deprived of their invaluable pastor, and he to be freed from anguish and sorrow; when his soul, liberated from its chains, and clothed in the Redeemer's righteousness, was to go forth first into liberty, then into glory.

As only a summary of "the application or improvement" of this discourse has appeared before the public, it has been thought that the notes of the sermon, in connexion with the application, would be useful and interesting.

In the introduction Mr. Hall observed —The Jewish church was a type of the Christian church. Hence, says the apostle Paul, after enumerating several particulars, "Now these things were our examples, and they are written for our admonition."

The word τυποι, rendered examples, signifies models or types. The various deliverances the Divine Being wrought for his people—the services in which they engaged, and the sacrifices they offered, were for our learning. The promises also which they received, and comforts given them, were designed for us, if we fear God, "that we through patience and comfort of the scriptures might have hope." Let us therefore endeavour to unfold the meaning of these words written by Moses—"Thy shoes shall be iron and brass, and as thy days so shall thy strength be"—and impart from them some consolation.

In doing this we shall make three observations.

I. That the true Israel of God are

called to tread in rough paths, and endure heavy trials.

II. That in the prospect of these things they are apt to be dismayed.

III. That although their trials are great they may expect all-sufficient strength.

I. We shall endeavour to show that the people of God are called to tread in rough paths and experience trials which in an absolute sense are heavy in their nature. Had not his people of old been called to pass through difficult paths, there would have been no propriety in adopting the words of our text. The allusion probably is to the hard soil of the wilderness, through which they had to pass to the promised land. It is called the "terrible wilderness," and "a waste howling wilderness, wherein there was no water." Thy shoes, therefore, says Moses, shall be iron and brass.

This figure we shall take and compare to the trials of God's children. These trials have not been confined to one age or nation. In every age God's children have been peculiarly tried; sometimes their trials have been of a very complicated nature, arising from various sources—from pain of body, depression of mind, family bereavements, losses in business, temptations, poverty, and persecution; so that they have appeared almost too heavy to be endured. Under their pressure Moses wished to die. David said, "Give ear to my prayer, O God, and hide not thyself from my supplications. My heart is sore pained within me, and the terrors of death are fallen upon me; fearfulness and trembling are come upon me, and horror hath overwhelmed me. Oh that I had wings like a dove, for then would I flee away and be at rest." The language of Asaph is of the same purport—"Will the Lord cast off for ever, and will he be favourable no more?" In the wilderness the Israelites were led backward and forward. Trials attended them through all their journeyings. Look also at our blessed Redeemer, the pattern and leader of his people. Think of his trials and sufferings; and how light are ours when compared with his. Thus, then, my dear brethren, we perceive, by the case of the children of Israel, the promises of God, by the experience of the faithful in different ages, and by him who was in all points tried as we are—that we must expect heavy trials in this world.

II. And now in the second place you will observe, that in the prospect of suffering and trials we are apt to be dismayed. The promise in our text is applicable not merely to the present, but also to the future. It relates not only to the trials we are enduring, but to those we have in prospect. Some we have passed through, others we are now enduring, but there are more in prospect. In reference, then, to anticipated trials, we are too prone to be dismayed and cast down in our minds. This was the case with the children of Israel, notwithstanding the blessings they had received and the promises given them, they were dismayed; though their shoes were to be as "iron and brass" "they were discouraged because of the way."

The Israelites were not alone in this. God's people in every age have been exercised in a similar manner; they have been brought to the last extremity, and have not known what to do. It was in the prospect of trials that Elijah, distressed in mind, sat down under a juniper tree, and requested for himself that he might die, and said, "It is enough: now, O Lord, take away my life, for I am not better than my fathers." And we may be sure that the apostle Paul was the subject of perplexity when he thus expressed his feelings—"And now behold I go bound in the Spirit to Jerusalem, not knowing the things that shall befall me there, save that the Holy Ghost witnesseth in every city that bonds and affliction await me." Though he did not despair of the grace of God, he was perplexed; though not destroyed, he was cast down. Our blessed Redeemer himself, also, was so dismayed that he prayed that the cup, if possible, might be removed from him.

Then, my dear brethren, recollect, that no new trial has happened to you. It is not an uncommon thing that you should be tried, but such as all who are now in heaven knew something of. They came out of great tribulation. Nor are you to think it strange concerning the fiery trial which is to try you. Be not too much cast down and dismayed in prospect of trial. He in whom you trust is able to make all grace to abound, and work all things together for your good.

III. And we shall now endeavour, in the next place, to show you the ground of your encouragement. For, although your trials may be great, you are to ex-

pect strength that shall be adequate to all your wants. "*Thy* shoes," says God, "shall be iron and brass;" "as *thy* days so shall *thy* strength be." The meaning of which is, that all seasonable succour and support shall be equal to the trials and exigences of every day.

Pious men have found this to be the case through all generations. They have had their days of persecution, days of affliction, days of want. They have had seasons of temptation, of darkness, and of duty; but seasonable and suitable strength has been received; their strength has been in proportion to their day; so that they have not really been in want of anything for their good. So it is with the Christian now. His heavenly Father says, "when thou passest through the waters I will be with thee, and through the rivers, they shall not overflow; when thou walkest through the fire thou shalt not be burnt, neither shall the flame kindle upon thee." Weep not, then, Christian; be not discouraged at what you have now to endure, or at what you have in prospect; you have more for you than against you. God is with you as your upholder, governor, and benefactor. And as a mother comforteth her children, so will he comfort his people.

You see, then, my dear brethren, that we are not to be over anxious about the future; if you have sufficient for the present, fear not that which may never take place. "Take no thought,"—no anxious, distressing, harassing thought—"for the morrow." Suffer not your minds to be torn asunder by doubt or apprehension. Consider, rather, what is the present will of God, and rest satisfied and content without anticipating evils which may never arrive.

Do not heighten your present sorrows by a morbid imagination. You know not what a day may bring forth. The future is likely to be better than you expect, as well as worse. The real victory of Christians arises from attention to present duty. This carries them from strength to strength.

Some are alarmed at the thought of death. They say, How shall I meet the agonies of dissolution? But when you are called to die, you will, if among God's children, receive dying consolation. Be satisfied if you have the strength to live to God, and God will support you when you come to die. Some fear persecution, lest at such a season, they should make shipwreck of faith and of a good conscience. "As thy day is, so shall thy strength be."

Consider to what it is we owe our success. If we are nearer our salvation than when we believed, let us not ascribe it to ourselves, to our own arm, but to the grace of God. Not I, but the grace of God with me, enabling me to sustain and to conquer. If we continue it is because we have obtained help of God; we are kept by his mighty power unto salvation. In all our sufferings, if Christians, we are perpetually indebted to divine succour.

Let us habitually look up to God in the exercise of faith and prayer. Instead of yielding ourselves to dejection, let us plead the promises, and flee to the divine word. He has been accustomed to sustain the faithful, and he is the same yesterday, to-day, and for ever. He is never weary. Look to him. They that wait on him shall mount up with eagles' wings, run and not be weary, walk and not faint. Go to him in prayer—cling to his strength—lay hold of his arm. You have a powerful Redeemer. Be strong in the power of his might. Draw down the succours of his grace, which will enable you to go on "from strength to strength, until you appear before God in Zion."

A LESSON IN BIBLICAL CRITICISM.

Dr. Doddridge used to inculcate this upon the students—that the heart must be changed before a man can understand the Bible.—*Newman's Rylandiana.*

PASTORAL VISITS

From the New York Baptist Advocate.

Mr. Jones was the pastor of a church in a small country village. One pleasant morning he set off, as was his custom, to visit the families of his charge. He first entered the house of an humble family, the mother of which was a member of his church; but the father was an irreligious man, and but seldom seen at public worship. He conversed a few minutes with this pious mother, when her husband entered, and, with the well meaning air of a very blunt man, addressed him thus:

"Good morning, sir; happy to see you. I had the pleasure of hearing you preach yesterday afternoon, sir."

"Yes! I observed that you were at church, and was pleased to see it."

"Well, Mr. Jones, I'm a plain man, and you must excuse me if I am somewhat plain in my way of talking. If you always preached as you did yesterday, I should go to meeting oftener. You preached without notes yesterday, and that is what I call *preaching*. When a man goes into his pulpit and *reads* off his sermon, why I may just as well stay at home and read a sermon out of a book."

"I think, myself," said Mr. Jones, "that preaching extempore is on many accounts preferable to reading written sermons, but still extemporaneous preaching will not suit all. I should be perfectly willing to preach without notes all the time if I thought it would be equally profitable to all my people."

"Well," said the man, laughing, "If you will let me know when you are going to preach without notes, I will always come and hear you. But it is against my religion to go and hear men *read*, instead of *preaching*." After a little further conversation, Mr. Jones bade them good morning, and continued his walk.

The next door he knocked at was that of a lawyer, whose manners and conduct were such as to show very distinctly that he had a most profound respect for himself.

"Good morning, Mr. Jones," said this respectful gentleman, in slow and courteous accents; "I am happy to see you this morning, and have an opportunity of telling you how much we were gratified with your *forenoon* sermon yesterday" (placing a special emphasis on the word *forenoon*). "That is the kind of preaching which elevates the people; it improves their minds; it cultivates their taste. A discourse *well digested* and *carefully written* is substantial food for the mind. I think if clergymen have not time to *write out* two sermons a week, they had better exchange a little more frequently, so that they will never be under the necessity of preaching extempore."

Mr. Jones was a man of acute sensibilities. He felt such remarks, but under the tuition of his blessed Master, he had learnt self-control. He was sufficiently acquainted with human nature to know the folly of arguing with such a man, and therefore quietly waived the subject, and after a little further conversation, he bade the family good morning, and escaped further pain.

"How do you do, Mr. Jones?" exclaimed a man who was ploughing by the road-side. Mr. Jones raised his eyes from the ground, and kindly responded to the salutation. The farmer was a member of the church, active and useful, but want of humility was his infirmity. Mr. Jones inquired of him if there was anything interesting of a religious nature among his neighbours. "Why, yes, sir," said the farmer; "yes, sir; I think things look more encouraging. My neighbours are more ready to talk upon the subject than they have been for a long time. It appears to me, that forcible appeals to the heart are all that we want now. I know there are some persons who like doctrinal sermons, and I suppose they are important in their place; but the trouble with our people is, that they know their duty, but they won't do it. It is not *enlightening* that they want, it is not *instruction*, but melting appeals to the heart, to make them *feel*. This is my view of the matter, Mr. Jones."

"There is certainly some good sense in what you say; but a man cannot *feel*, unless he *believe*. We must convince a man of his danger before he can *feel* it."

"True, sir, true; but if I may be so bold, it appears to me that you preach doctrinal sermons *a little too much*, Mr. Jones. I have been reading some of Whitefield's sermons lately, and I am taken with them mightily; all heart, sir, all heart. And only see how successful he was. It is really astonishing."

Mr. Jones continued the conversation a little longer, and then went on his way. As he was passing the door of his aged deacon, he thought he would step in a moment. The deacon was eighty years of age, a man of old fashions, and deeply versed in theological lore. The good old man gave his pastor a cordial greeting, for he loved him, but he thought the times sadly degenerate. He took from his shelf a volume of sermons, preached some fifty years ago, and placing it in the hands of Mr. Jones, said,

"There is an interesting volume which I have been reading lately. It is a real treat to me to get hold of good old-fashioned doctrinal sermons. The fact is, Mr. Jones, your modern preachers are altogether out of the way. The *doctrines* are the very marrow of the gospel. And it is *doctrinal preaching* that we want, to enlighten the public mind. Now, I have lived eighty years, Mr. Jones, and have seen the effects of all kinds of preaching, and you may depend upon it, that the great thing needed is, to have men well 'indoctrinated.' I do think it would be a great improvement if you would preach doctrinal sermons rather more. Shall I not lend you this volume, sir? perhaps you would like to look it over?"

Mr. Jones smiled at the *delicate hint* which his good deacon supposed he was giving, and taking the book, endeavoured to lead the conversation to subjects of practical godliness; and, after uniting with his venerable deacon in prayer, continued his pastoral visits.

He walked home to his study, discouraged rather than animated by his morning walk. Hardly had he entered, when a parishioner called who had been for some weeks absent from town. "I have come," said he, "to tell you the good news from Harlow. Oh, they have a most precious minister there. He is the most faithful, active man I ever saw. He is all the time visiting from house to house. It appears to me that such activity and zeal as he possesses, must be successful anywhere. People cannot be unconcerned, when the importance of religion is urged so incessantly upon them in their houses."

As Mr. Jones did not consider it necessary to enter upon a defence of his views of duty, his good parishioner supposed that he had been rather too obscure in his hints, and was growing more personal in his allusions, when he was interrupted by the entrance of another visiter.

Mr. Henry, who last entered, was a gentleman of sincere piety and a refined mind. He was fond of close reasoning, and shrunk from every thing that was not perfectly in good taste. After the usual salutations, he said, "I had the pleasure, Mr. Jones, of hearing Dr. Simpkins preach last sabbath. He certainly is a most eloquent man. He is a most indefatigable student. You always find him in his study. I understand that he generally studies twelve hours a day. And now he has risen to be one of the most eminent men in the country. How wretchedly those ministers mistake, who fritter away their time by running about from house to house. There is the minister of Harlow, for instance; they say he is a very friendly man, and talks very pleasantly in the family, but it is no matter what text he takes, he always preaches the same sermon. The men who live in the study, and will devote their energies to the pulpit, are the men who do the most good."

Now Mr. Jones, though he loved his study, thought it his duty to devote a portion of his time to pastoral visitings; and as the two visiters eagerly engaged in dispute, he pleasantly suggested to them the propriety of embracing some other time and place for the discussion.

As they withdrew, Mr. Jones resolved, as he had done a thousand times before, that he would do that which appeared to him to be right in the sight of God, and most for the spiritual good of his people, and leave others to think and say what they pleased.

REVIEWS.

A Treatise on Baptism, designed as a help to the due improvement of that Holy Sacrament, as administered in the Church of England. By the Rev. E. BICKERSTETH, *Rector of Watton, Herts.* London: Price 5s.

Reply to Remarks on Mr. Carson's Treatise on Baptism, contained in a Note in Mr. Bickersteth's late Work on the same subject. By ALEXANDER CARSON, A.M. Price 1s.

WE are not of those who deprecate controversy. Many as are the incidental evils attending it, truth must eventually be a gainer by it. As long as error is in the world there must be controversy. There is scarcely a truth in the whole range of divine revelation that is not disputed by some opponent error, and few are its doctrines or precepts respecting which some discrepancies of opinion are not maintained, even by those who make the Bible the standard of truth; but what seems particularly surprising, is, that on a subject so plainly stated as Christian baptism, respecting which the precept is so distinct, and the recorded instances of its administration so numerous, there should be different views entertained. And yet how various and opposite are the sentiments held respecting this institute, from the high school of Oxford down through every intermediate grade, to the total rejection of it by the Society of Friends. Now, Truth is one; the number of mistakes, therefore, on any given point, must be equal to the number of opinions extant on that point, minus one. Where, then, among all the differences respecting this ordinance is the truth to be found? This is an interesting inquiry, which deserves more attention than is generally given to it, and we are glad to see public attention turned towards it. We may be told, that there are subjects of far greater consequence. We admit it. But if it be inferred that discussion on this subject is a waste of time, that it is of slight importance what opinions are formed, or what practice prevails in relation to it, we demur. We think that great and important principles are involved in this controversy, that right views of Christianity itself are connected with it. With the warmest feeling of affection to all "who love our Lord Jesus Christ in sincerity," we should still be unwilling to merge this point of difference, and for the sake of a greater apparent unity to sink that denomination, the distinguishing peculiarity of which is the immersion of believers only, on a profession of their faith in Christ. If baptism is to be regarded as a mere temporary rite, suited only to the twilight of the Christian dispensation, and designed, like the ceremonials of the law, to be superseded by the increasing light and spirituality of the gospel, then the sooner the church throws off this incumbrance the better. If baptism be a transcendent grace, imparting, when administered by "authorized hands," regeneration and justification, or if it brings our children into the covenant of grace, and seals to them its blessings,—then let us no longer deny to our beloved offspring so inestimable a boon, nor leave them "to the uncovenanted mercies of God." But if baptism be enjoined by the great Lawgiver of the church as a permanent institution—if it be the appointed act of Christian profession, restricted to those who give evidence of "repentance towards God, and faith in our Lord Jesus Christ,"—designed to draw a marked boundary between the church and the world, and to exhibit impressively some of the great saving truths of the gospel, then let that denomination which has taken its stand on these views hold them prominently forth, and with fidelity discharge its vocation. We confess, we do not see how the spirituality of the kingdom of Christ can be adequately maintained in connexion with infant baptism; nor how the authority of Christ can be duly regarded, if his institutions be superseded by an attempted refinement on the arrangements which he has made, or if, in compliance with custom, or in deference to human enactments, an alteration be effected in the mode of their administration. Trifling, therefore, as it may seem to some, whether the initiatory rite of Christianity take place in infancy or in adult age, whether the subject of it be voluntary or unconscious

in its reception, whether little or much water be used, we repeat it, principles of high and vital importance are involved in this controversy.

It is not with regret, then, that we see the subject agitated. We do not blame Dr. Pusey or Joseph John Gurney for having advocated each his own views and practice. We are not sorry that the controversial works of men so highly and so justly esteemed as Dr. Wardlaw and Mr. Ewing should have called forth the ample erudition and acute criticism of Mr. Carson; or that the latter polemic should have been again summoned to repel an attack made with more vivacity than force by an auxiliary of Mr. Bickersteth.

The work of the last-mentioned gentleman, which is placed at the head of this article, is not strictly and directly of a controversial nature. It is addressed not so much to opponents as to those who hold the same views with himself. It supposes its readers to be members of the Established church, satisfied with its constitution, its doctrines, and its forms; and these it is his object to instruct on the subject of baptism. The pious author of this treatise is well known to the religious public, and especially to that section of the Establishment called evangelical, by the many works of a practical and devotional kind which, for a course of years, have succeeded each other from his pen at short intervals. The esteem in which these writings are held is intimated in no equivocal manner by the number of editions through which they have passed. The work before us is to be considered as the completion of "a series of works commenced in 1815, to promote the practical improvement of the means of grace."

But though controversy is not the direct object of Mr. B., it was almost impossible that in such a work he should avoid it. And we are bound in the outset to say that, whatever we think of his arguments, a Christian spirit pervades the whole. There is no bitter invective, no rancorous expression. He writes as a Christian, mistaken, we think—sadly mistaken, on some points, but still, fervent in piety and charitable in feeling. If, therefore, in discharging our official functions, and passing a judgment on the work, we are free in our strictures, it must not be imputed to any want of respect for the excellent author. We must do justice to truth, as well as to Mr. Bickersteth.

Between the transcendentalism of forms and sacraments which distinguishes Puseyism, and the position occupied by the Baptist denomination, there is a wide space;—a region possessed by those varying systems which agree in assigning some great virtue to baptism, and differ only as to the amount of grace conferred by it. Even evangelical dissenters who practise pædobaptism are not agreed here; nor, among other dubious matters, is it easy to ascertain from them whether the whole quantum of efficacy pertains to this rite when its subjects are the offspring of ungodly parents, or whether the piety of one or both is actually necessary. Now the whole of this region, extending as far as the opus operatum, seems to us a land of dreamy shadows. The wonderful blessings and graces which are said to inhabit it, appear to us flitting about as unsubstantial ghosts. There are those who believe in them, and say that they can see them, though their descriptions materially differ; but we have looked again and again, and have been able to see nothing but rolling mists and fleecy vapours, to which imagination may give shape and form.

Mr. B. appears to be much nearer the transcendental point than any dissenting pædobaptist. But though we have made no small effort to ascertain the exact nature and amount of that blessedness which, according to our author, is conveyed by the baptism of infants, our attempt has been fruitless. That it does convey some great and distinguishing grace Mr. B. repeats incessantly, and in strong terms, throughout the whole treatise. One chief object which he has in view is to enhance the value of baptism, to awaken the torpid indifference which, he thinks, prevails on this subject, and to excite in the minds of all churchmen who have received this rite from a "rightly ordained minister," a proper view of that stupendous blessing which they too unconsciously possess.

The following are specimens of the manner in which Mr. B. speaks of baptism. It is "a first step in our passage from this evil world, and a first great change introducing us to the experience of the Christian life."—p. 5. "Baptism was appointed to bring all nations visibly and manifestly under the covenant of grace," and to "admit them to be mem-

bers of Christ, children of God, and inheritors of the kingdom of heaven."—p. 12. "It is a divinely appointed means towards our salvation," which "it is a great sin to disregard."—p. 25. "It is the first step to the restoration of the divine indwelling, God in us and we in God."—p. 44. "The privilege precedes the duty, the justification goes before the sanctification."—p. 45. Still alluding to baptism—"We must not empty the sacraments of grace, and make them a mere sign."—p. 48. It is attended with "*a manifested presence* (i. e. of Christ) full of power, and grace, and blessing. The Holy Ghost is the great communicator of this presence." And this manifested presence of Christ brings an "*overflowing grace*"—"a *fulness of truth*," and his "*prevailing intercession with the Father*." "*Restored communion with God*," with "full blessedness for this life," and "blessedness for eternity." "Were there nothing in baptism but our Lord's connecting it as he has done with his presence, &c., oh, how grateful ought we to be for this ordinance."—pp. 56—61. It is "the sign and means of regeneration."—p. 63. Jesus "appoints baptism as his own rite for bestowing this unspeakable gift," i. e. the Holy Ghost.—p. 75. "Baptism is the sign, the means, and the pledge, of this forgiveness," i. e. of sin.—p. 85. "*The seal of assurance of a personal share in the covenant of God's love* is hereby given."—p. 86. "It places our children on the vantage ground of God's covenanted love."—p. 88. It is "a holy mystery—ordained—to apply to us personally the rich blessings which he has provided, to be a pledge of his love."—p. 91. "Before an infant can have done any good work whatsoever, here is a precious ordinance of God's free love, translating it from nature to grace."—p. 116. "Regeneration is, by baptism, to the faith of the Christian parent in God's promises to his seed, assured to the child."—p. 60.

Now to these strong assertions and implications of the great blessedness attending the baptism of infants, there are two objections. The first is, that they are unwarranted by scripture: there is not a shadow of evidence there that regeneration, or pardon and acceptance with God, and adoption into his spiritual family, ever exist unconnected with faith in our Lord Jesus Christ, personally exercised, and not by sponsors. Nor is it enough to say that there is no evidence to support such assumptions; they are entirely at variance with the whole tenor and genius of the gospel. The other objection is, they are equally opposed to facts. Compare those who have been baptized in their infancy with others as they grow up with them; is there any difference apparent? What signs of regeneration are exhibited; what evidence is afforded of their being "members of Christ, and children of God"? Where now are the "seals of the covenant"? what is become of the blessings they inherited? what title can they produce as "inheritors of the kingdom of heaven"?

Mr. B. seems to be aware of some difficulty here; and he makes concessions which appear to us to nullify all the magniloquent eulogiums which he has passed on infant baptism. "All the blessing is received through faith."—p. 48. And all the blessing of "Christ's manifested presence," of which so much was said, must be realized "by faith."—p. 62. And "hope follows faith"—"and love."—p. 63. And what have these to do with the baptism of an unconscious babe? "It has pleased our merciful Saviour to make them (the sacraments) *effectual means of grace* to the believer."—p. 70. "Those who really believe are truly grafted with Christ and bear fruit. St. Paul thus states it to the Galatians, '*Ye are all the children of God, by faith in Christ Jesus.*'" "The child must be brought by the parent or sponsor, in the faith of God's promises to children, and trained up in the faith for his service, and by personal faith and penitence manifest completed regeneration, or baptism saves not." As far as these statements are scriptural, how opposite are they to the terms applied to baptism which we have already quoted. And, after all the blessings received in "baptism," Mr. B. acknowledges that we see "the chief proportion of those baptized growing up in sin, and living afar off from God."—p. 90. And speaking of the effects of the new birth, he says, "These are not the effects, unhappily, and through man's unbelief, that we see invariably, or generally in the baptized."—p. 156. What then is become of the blessings received at baptism?

We have read with care the chapter entitled "*the Connexion of Baptism with Spiritual Regeneration*," and are com-

pelled to pronounce it a heap of inconsistencies, distinguished by bad logic and worse divinity, except only when Mr. B. breaks from the trammels of the Prayer Book. Every argument is destroyed by a concession. He wishes to make infant baptism a great, a wonderful thing, the blessings of which cannot be adequately expressed; and yet he acknowledges that without subsequent faith it is—nothing! Baptism has already conferred great grace—and yet it is uncertain whether the babes received any grace at all, as their future conduct may prove them graceless and unregenerate. The fact is, Mr. B. has set himself a task which he cannot accomplish, that of reconciling the evangelical truths of the gospel with the semi-popery of the church formularies, and hence so much contradiction and mystification. He is placed between the horns of a dilemma, and the doublings and shiftings to which he is compelled to have recourse are in order to escape being pierced by one or the other.

We confess, we were not a little surprised at the determined manner in which Mr. B. defends, not only the objectionable parts of the baptismal service, but the very worst parts of the Church Catechism. Many pious churchmen have wished that "the expressions in the catechism and baptismal service might be so changed as to leave it doubtful whether the spiritual blessings were really obtained." Such a change Mr. B. deprecates in the strongest manner. "Our service," he says, "would be no longer a spiritual service. (!) Doubt and wavering is strongly condemned in the scriptures, and our services now, in their right use, are far removed from that wavering faith which gains nothing. '*Let not that man think that he shall receive any thing of the Lord.*' James i. 6, 7." "And for ever blessed be our God, that our Reformers had that faith in God's words, not to flinch from the full statement and exhibition of the riches of his grace."—pp. 196, 197. So then, at the very time when, according to Mr. B.'s own acknowledgment, no saving grace has been conferred, "the chief proportion" of those baptized becoming ungodly characters, they are still to be pronounced the partakers of saving grace; and in the mouths of thousands and tens of thousands, Mr. B. would put a falsehood of the most pernicious kind! How can we account for this? The more glaring the error, the more determined is Mr. B.'s defence, and the louder are his plaudits. Is it in order to conceal their shame and their unsightly appearance that he is anxious to put on "the more uncomely parts" of his system "the most abundant honour"? Or is it to suppress a feeling that must not arise in the mind of a true churchman, that, like the school-boy passing through the church-yard, he "whistles aloud to keep his courage up"?

There is, through the whole of this treatise, a strange mixture of fervent piety with an inordinate attachment to the rites and services of a church which still retains too much of the papal leaven. Stranger misapplications of scripture, and a more resolute determination to make them speak a meaning which they never intended, we scarcely ever remember to have met with in the work of a man eminent for piety and integrity. There is also a great looseness of statement, and inconclusiveness of reasoning. And how, with so little matter, Mr. B. could make a book so large, we marvel. But baptism is tacked on to almost every thing in the Old and New Testaments; it is placed in all possible aspects; like a multiplying glass it has numerous facets.

It is seriously and deeply to be deplored that, at such a time as this, Mr. B. should have employed such language, and have gone so near in the wake of those who advocate baptismal regeneration. His evangelical remarks will be forgotten, while the countenance which he has apparently given to the popish doctrine of sacramental efficacy will be, we fear, too eagerly caught at.

Mr. B., who does not speak harshly of the Baptists, considers them of some use, though they "virtually set aside the reality of divine grace in that ordinance as an object of faith; yet, as Mahomet was the rod of Christianity, charging them justly with infidelity, because they were idolatrous; so Baptists rebuked the opus operatum of popery and formality, by teaching the responsibility of man in regard to baptism."—p. 166. Mr. B., however, has a rod in pickle for them. He afterwards tells us, that by denying the validity of infant sprinkling as an ordinance of Christ, they are chargeable with "refined self-righteousness, and a magnifying unduly of the outward service."—p. 293. This is singular; they are blamed for making

so little of it, and equally culpable in making so much of it. Nor is this all; our author accuses them with being so intent upon this outward ordinance, that their "time, and thought, and strength," are given to the defence of this peculiarity, "instead of being given to advance his (Christ's) kingdom and glory." —p. 354. This, if true, would be indeed a weighty charge. But is this subject so often introduced in their ministrations? do they so frequently engage in this controversy except in reply to some attack? Have they built no places of worship, established no schools, undertaken no village labours, been last in the missionary field? Still we trust the remonstrance was kindly made, and as such we are willing to take it.

But, as Mr. B. has addressed a page or two of admonition to us, will he in return, as a Christian brother, "suffer the word of exhortation"? Will he allow us to intreat him, in the name of truth and charity, to take heed how he gives countenance to the soul-destroying doctrine of baptismal regeneration, by adopting nearly the same terms as those who hold this pernicious tenet? Will he permit us to beseech him conscientiously to review his practice of teaching all who were sprinkled in their infancy to believe that they were then and there made "members of Christ, children of God, and inheritors of the kingdom of heaven;" lest he should be found, unintentionally, and with mistaken views, aiding in cherishing a strong delusion, which may ruin the souls of thousands of his fellow-creatures? And, finally, will he bear with us if we ask him, why he has not, in addressing members of a church in which the semi-popery of Oxford is rapidly and increasingly spreading, denounced this growing heresy in stronger and more distinct terms? and whether he has discharged his duty as a "watchman on the walls of Zion," in neglecting on such an appropriate occasion, to give a warning, loud and faithful, of the coming danger?

It will be recollected by many of our readers, that a few years since Mr. Carson published a work on the mode and subjects of baptism, in which he considered especially those arguments of Mr. Ewing and Dr. Wardlaw which, from the Pædobaptist reviews, had received the highest commendations. Who Mr. Carson was, but few persons at that time knew; but it was soon perceived that his production was the work of a master mind, characterized by great clearness, force, and independence. The investigation of the terms βαπτω and βαπτιζω was a beautiful specimen of philological reasoning, exhibiting no ordinary proficiency in the philosophy of language, combined with extensive Greek reading, and a singular acuteness of criticism. This work has now been for some years before the public, during a part of which time the controversy on the meaning of these words, and the primitive practice of baptism, has been, by peculiar circumstances, brought prominently forward, and has engaged very warm discussion; but Mr. C.'s work has as yet received no reply, farther than the fight-and-run remarks of an anonymous reviewer. Mr. Bickersteth, declining personally to break a lance with such an antagonist, attacks him by proxy. In a long note his anonymous friend professes to confute Mr. C. by his own reasonings. He aims his blow with not a little confidence and with some dexterity, but he is wounded by the recoil of his own weapon. The views of this writer, who repudiates Mr. Ewing's fancies, we shall state in his own words.

"The churchman, on the other hand, allows that to dip is the primary and almost constant meaning of the word in classic authors. He further admits, that probably, if not certainly, in some of the scripture instances, and possibly in all, immersion was practised. But he believes, that when once the word was regularly applied to the ordinance of Christ, it received a new and more important element of meaning, and that thenceforward one specific mode was no longer essential. He sees that in scripture, dipping, pouring, and sprinkling, are all variously used as signs of spiritual cleansing. He knows that in ceremonial observances Christ has enjoined regard to decency, comeliness, order, and convenience. He is aware that total immersion, in colder climates, and tender age, is less convenient. He believes that Christ has given to his church authority, in precisely such points of outward order, to appoint, under varying circumstances, as the Spirit of wisdom shall teach and suggest. He therefore concurs fully in the arrangement of the church in this land, by which dipping is proposed as the standard mode, the more primitive and fully significant, but in which, for seemliness or safety, pouring is expressly appointed in certain cases, and sprinkling practically allowed in all."

On each of these particulars Mr. Carson animadverts with great justice and effect. Every paragraph in reply furnishes a specimen of the clearness with which he at once detects a fallacy, and

the vice-like grasp with which he seizes and holds an opponent till he has completely disarmed him.

Mr. B.'s proxy then attempts to prove that, because Mr. Carson has shown that *βαπτω*, primarily meaning to dip, has acquired the secondary sense of dyeing, and that without reference to mode, therefore that *βαπτιζω* came to denote performance of the Christian rite in any manner. In this reasoning, however, Mr. C. shows there is an essential defect —"*Use has actually conferred the alleged meaning on βαπτω—use has not conferred the alleged meaning on βαπτιζω.*" He then proceeds, "step by step," in a most effective manner, to disprove the inconclusive reasonings of the author of the note.

Mr. Bickersteth's friend then endeavours to extract an authority for the baptism of infants from "the commission," and to turn Mr. C.'s argument against himself; but the attempt is repelled in a manner so complete, and its author is pressed so forcibly with the absurdities of his reasoning and his statements, that we cannot conceive how an opponent, of an ingenuous mind, can read these strictures without the blush of shame.

Notwithstanding the length to which this article has extended, we must quote one passage as a characteristic instance of that glowing language of virtuous indignation with which the eminently honest mind of Mr. Carson treats the trickeries of party controversy.

"'In fact,' says my opponent, 'the commission of itself, waving other arguments, rather implies than excludes infant baptism. Taken in the narrowest sense the words allow, it commands all disciples to be baptized. Now a disciple is simply a learner. And the infants of pious and believing parents are, from their very birth, learners of Christ; they are by providence placed immediately under the teaching of those who are themselves taught by Christ, and who are his appointed channels for imparting divine truth to them. They are, in the strictest sense of the word, *μαθηται*. Learners they are by the necessity of their age and by the privilege of believing parents, learners of Christ. To shut them out of the ordinance is, then, to reject those whom Christ has himself included.' Of all the extravagancies that I have ever met with in controversy, this is the most extravagant. Newly-born infants are scholars in the school of Christ!!! Sir, they are not scholars in any school; they know nothing of Christ, and can learn nothing of the things of his kingdom. A disciple and master, or teacher, are correlative terms, and in the very nature of things every disciple virtually recognizes the master as fit to teach. Newly-born infants are not fit to understand a teacher or any subject, and cannot be disciples in any sense. But to say that newly-born infants are disciples of Christ is to outrage common sense. Do they know anything of Christ more than they do of Mahomet? Can the writer produce a single example to justify his assertion? Is there any instance in which newly born infants are called the disciples of Christ? Is there any instance in which newly-born infants are called the disciples of any teacher? Who were the disciples of Pythagoras, of Plato, and of all the ancient philosophers? were they not persons who recognized them as their teachers, and received their doctrine? Who were the disciples of John the Baptist? were they not persons who believed in him as a teacher sent from God, and submitted to his doctrine? Who were called the disciples of Christ when he was on earth? were they not the persons who believed in him, and who followed him as their teacher? Since the birth of Cain was it ever heard that any newly-born infant was called the disciple of any man? Does this writer suppose that we will take his mere assertions as proof? Why does he not justify the alleged meaning by examples? Another person may as legitimately allege that new-born infants are the disciples of Newton, or any of the philosophers. He might as reasonably allege that they are mathematicians, musicians, or astronomers. I meet the assertion, then, not only as false, but as fanatical beyond the usual bounds of fanaticism. I meet it with indignation, because it manifests a disposition to hold a tenet, not only by forcing scripture, but by sacrificing common sense; I turn away from it as from the ravings of insanity. Give me argument, and I will answer by argument; but I cannot put down extravagance but by exposing it. I solemnly declare, that it pains me to be obliged to write in this way with respect to a thing recognized by Mr. Bickersteth; but I cannot expose madness but by showing it to be madness. I once met a simpleton, who answered as if he knew everything that he was asked. After some time, I asked him if he understood Greek; 'O aye,' was his reply. I then said, 'Paddy, were you ever in the moon?' 'O aye,' said Paddy, with the utmost gravity of countenance. I followed poor Paddy no further: and what am I to say to the man who asserts that newly-born infants are scholars in the school of Christ? Verily I can see no more sanity in this than I do in the assertion of innocent Paddy. I hold up this assertion to the reprobation of sober sense in all mankind. Had such an assertion been made in defence of an unpopular truth, the author would be hooted out of society. But great sects screen their advocates in all their wildest conceits. You could not put the Faquirs to shame in the land of the Faquirs. It is only the advocates of unpopular truth who are obliged to stand in awe of common sense.

"Were it at all necessary to my purpose, it would be easy to show, not only that the word disciple implies teaching in the correlate, and capability of learning in the disciple, but that it is applied to the followers of Christ as it did to the followers of the philosophers; implying that they have received his distinguishing doctrine, and submit to his laws. A man might have learned much from the philosophers who could

not be called a disciple. To be called a disciple of Christ, implies not only to have learned something from Christ, but to have learned the doctrine of salvation, and to have submitted in all things to his teaching. But I do not need this, and therefore will pass it.

"Could the writer satisfy my conscience that newly-born infants are disciples of Christ, he would relieve me of a considerable part of the burden of the cross of Christ. Nothing is so offensive in the country in which I reside as to refuse to baptize infants. Men will not understand it in any other way than as denying infant salvation. I have no pleasure in being odious to the world; still less in being disliked even by the people of God. But I cannot wrest the scriptures in order to please men, nor to retain popularity even among Christians. I have lost this world: I do not wish to lose both worlds. What Christ has shown me in his word, I cannot conceal nor pervert: I must not be ashamed of his word more than of himself. I fight for no church, for no party. I do not make even my past attainments my standard; I am willing to advance or recede, as I am made to hear the word of command. When Christ says 'Go,' I will go; when he says 'Come,' I will come. If any man can show me wrong in anything, I shall be swift in changing my course. Truth is my treasure."—pp. 26—29.

We shall only add, that it gives us much pleasure to find that Mr. C. intends soon to publish an enlarged edition of that masterly work to which the note refers. The first edition, we believe, has long been out of print.

BRIEF NOTICES.

Memoir of Thomas Cranfield. By his Son. London: Fisher & Co. 16mo. pp. 303.

HAD we been aware of the intrinsic worth of this volume, which has been waiting for examination some months, it would have grieved us to delay so long the recommendation which it deserves. We do not often peruse a work more full of amusing and instructive incidents. It exhibits to us a perverse and mischievous lad, apprenticed and running away from his apprenticeship, passing through various scenes of hardship, enlisting into the army, suffering the privations and encountering the dangers pertaining to the defence of Gibraltar during the celebrated siege of that fortress, and at length returning in safety to his father's house. There, the sovereignty and power of divine grace are displayed in his conversion; and straightway, though with some crudities of religious sentiment, he becomes as zealous in the service of Christ as he had been determinate in his rebellion. The wonderful amount of good that may be achieved by a person whose station and attainments furnish no peculiar advantages, is illustrated in the narrative of his subsequent fifty years. Dependent on his daily labour for the support of himself and his family, he engages in a course of energetic exertion, establishing prayer-meetings, visiting the poor and ignorant, and especially raising Sunday-schools in the most dissolute and wretched parts of the metropolis. Concurring with his pastor, Mr. Sherman, in his estimate of the useful tendency of the memoir, we adopt his earnest desire that it may "cause those in the Christian church who have greater opportunities and talents for usefulness, to blush that they are so little employed for the salvation of souls; and stir up every individual who reads it to imitate him who now 'rests from his labours, and his works do follow him.'"

Memoir of the Rev. Edward Payson, D. D. late Pastor of the Second Church in Portland, United States. By the Rev. Asa Cummings. Reprinted from the ninth American Edition, 1835. London: imperial 8vo. pp. 166. Price 3s. 6d.

THE mental characteristics of Dr. Payson were extraordinary, and the diligence with which they were cultivated great; but the quality for which he was most distinguished was, that his heart was so completely the heart of a Christian minister. His whole soul appears to have been absorbed in his work, and in those devotional exercises which are the best preparatives for its performance. The skilful portraiture of this great and good man which Mr. Cummings has furnished, deserves to be studied by every pastor and every evangelist in the four quarters of the world. We congratulate our brethren on its appearance as a portion of Ward's Library of Standard Divinity.

Poems by a Slave in the Island of Cuba, recently liberated. Translated from the Spanish, by R. R. MADDEN, M. D. *With the History of the Early Life of the Negro Poet, written by himself; to which are prefixed two Pieces descriptive of Cuban Slavery and the Slave Traffic, by R. R. M.* London: 8vo. pp. 188. Price 9s.

DR. MADDEN having resided some time in Cuba, has had opportunities of acquainting himself with the state of the slave population in that island, and of the laws of the Spanish Colonies relating to slavery. In the Appendix to this volume, he gives much information on these subjects in prose; and in the introductory part he depicts "the slave merchant" and "the sugar estate" in two respectable poems. The negro poet, it appears, has been released from slavery by some literary gentlemen at the Havanna, whose attention had been attracted by

his pieces. The account which he gives of his early life may be true; but there is nothing in the history to lead us to receive his statement with implicit confidence. Dr. Madden regards it as the most perfect picture of Cuban slavery ever given to the world, and speaks highly of the poems in their original Spanish, which, in the English dress with which he has invested them, occupy about twenty pages.

Voyages and Travels round the World, by the Rev. Daniel Tyerman and George Bennett, Esq., deputed from the London Missionary Society to visit their various Stations in the South Sea Islands, Australia, China, India, Madagascar, and South Africa; between the years 1821 *and* 1829. *Compiled from Original Documents, by* James Montgomery. *The Second Edition, corrected; beautifully illustrated with Twenty-six Engravings.* London: 8vo. pp. 288. Price 7s.

The directors of the London Missionary Society did wisely in sending out a deputation to visit the distant scenes of labour in which their agents were employed, and in availing themselves of the opportunity afforded on its return to interest the public, by an account of their stations blended with a lively personal narrative. It is now ten years since the last of the transactions recorded took place; but, though subsequent information has deprived the work of a part of its attractiveness, there is so much in it of permanent value, that it well deserved to be republished. The economical form in which it is now printed, in double columns on a very large page, adapts it for extensive circulation. It will be acceptable, we doubt not, to the friends of missions in general.

A Help to the Unlearned in Reading the Scriptures. By a Clergyman, A.M. Romans and Galatians. London: 8vo. pp. 86. Price 2s. 6d.

The writer, who modestly disclaims any pretension to originality or literary fame, has endeavoured to produce a plain, brief, and cheap interpretation of the epistles to the Romans and Galatians, for the use of the young and the poor. Of course, those who have studied these epistles sufficiently to have made up their own minds as to the meaning of their various paragraphs may expect to find that on some points his views differ from their own, and will think that he does not always bring out the full sense of the inspired phraseology; but the large class of readers who find themselves incompetent to assign any meaning to many of the passages, or to trace in them any connected argument, may derive from the paraphrase given in this small work material aid. The author occasionally refers to Doddridge, and it is very much in the spirit of Doddridge that he has written.

The Protestant's Armoury; being a Collection of extracts from various Writers on the Church of Rome, chiefly designed to show its Apostate, Idolatrous, and Anti-christian Character. Compiled by a Lay Member of the Church of England. London: Seeley. 8vo. pp. 501.

A large collection of extracts from bishops and other writers belonging to the church of England, on the apostate character of the church of Rome—the idolatrous character of the church of Rome—the antichristian character of the church of Rome, and kindred topics. The design of the whole is to show that the Romish church is not a branch of the true church, but "an apostate, idolatrous, and anti-christian community; neither holding the Head nor retaining the fundamentals of Christianity." We presume that the compiler is not an advocate for the doctrine of apostolical succession; but be this as it may, controversialists who wish to enter the lists against The Church, as by law established, will find in this Armoury some quivers full of good arrows ready for their use.

The Believer's Daily Remembrancer: or Pastor's Morning Visit. By the Rev. James Smith, *Author of "The Messenger of Mercy," "The Love of Christ set forth," &c. Second issue of Seven Thousand.* Cheltenham: 32mo. pp. 381. Price 2s.

Three hundred and sixty-six short pieces on sentences and parts of sentences occurring in the scriptures, intended for the use of plain Christians, and adapted to call to their remembrance salutary truths.

Important Truths in Simple Verse: being a Collection of Original Poems on Religious and Miscellaneous Subjects, for the use of Young Persons. London: Souter, 16mo. square, pp. 152.

These pieces, the preface tells us, "make no pretensions to compete with the inimitable productions of Dr. Watts, or the scarcely inferior poems of Jane Taylor." The author underrates them: some of the compositions are in our judgment worthy to rank with the best that ever proceeded from the pen of either of those ingenious and useful writers.

Stories of the Animal World; arranged so as to form a systematic introduction to Zoology. By the Rev. B. H. Draper. London: Darton and Clark, 16mo. square, pp. 464.

The portion of natural history which relates to mammalia, birds, amphibious animals, fishes, insects, and worms, is illustrated here in a series of conversations which will be to the young at once interesting and instructive. Numerous wood-cuts enhance the value of the volume.

Fisher's Historic Illustrations of the Bible. Division II. Price 9s.

The plan of this elegant work was described in our number for October. The contents of this second division are quite equal to those of the first. The subjects of the engravings are, The Expulsion of Ishmael—The Affliction of Jephthah—The Healing of the Lame Beggar—The Meeting of Boaz and Ruth—The Presentation of John Baptist's head—Burnt Offerings in the Wilderness—Nathan's Application of his Parable—The Pestilence—The Syro-Phœnician Woman—The Death of Sapphira—Rebecca at the Well—The Descent from the Cross.

The Turkish Empire, Syria, The Holy Land, Asia Minor, &c. Illustrated by W. H. Bartlett and Thomas Allom, with Descriptions by John Carne, Esq. Part I. Price 2s.

If the preceding work may be called Historic Illustrations, this may, with at least equal pro-

priety be termed Topographic Illustrations of the Bible. The countries whose scenery it depicts are those in which the patriarchs travelled and the apostles proclaimed the tidings of salvation. Illustrations of this kind are in our view far more valuable than fancy pieces; and by the delicacy with which those before us are executed, the taste will be gratified while the understanding is informed.

The Rhine, Italy, and Greece, Illustrated. In a Series of Views from Drawings on the Spot. By W. L. Leitch, Esq., Col. Cockburn, and Major Irton. With descriptions by the Rev. G. N. Wright, M.A., Author of "Life and Campaigns of the Duke of Wellington," "The Mediterranean Illustrated," &c. Part I. Price 2s.

The Hall of the Council of Five Hundred at Venice, the Church of Santa Maria del Carmino at Naples, the Round Tower at Oberwesel, the Tower and Castle of Itri, and the city of Cologne, furnish the painter and his ally the engraver, with as fine subjects as can be imagined for the display of their powers; and the artists whose works are presented to the public in this number have done them justice.

The Rev. Thomas Scott's *Commentary on the Bible, containing the Old and New Testaments according to the Authorized Version; with explanatory notes, practical observations, copious marginal references, indexes, &c. Every Part embellished with a highly finished engraving on steel, forming a series of views of the principal Places mentioned in Scripture, from Drawings taken on the Spot. Part I.* London: Imp. 8vo. Price 2s.

Perceiving that another edition of this work is advertised as on the point of appearing in monthly parts, we shall defer our observations till we have an opportunity of fairly comparing them together.

The Scientific and Literary Treasury; a new and popular Encyclopædia of the Belles Lettres: condensed in form, familiar in style, and copious in information; embracing an extensive range of subjects in Literature, Science, and Art. The whole surrounded with Marginal Notes, containing concise Facts, with appropriate observations. By Samuel Maunder, *Author of "The Treasury of Knowledge," "Biographical Treasury," &c.* London: foolscap 8vo. pp. 832. Price 10s. cloth.

The maxim that no credit is to be given to title-pages is not applicable to this volume. It is indeed a Treasury, and to many an inquiring young man would be of inestimable value. It does not include geography, biography, or history; but on subjects related to science, art, and general literature, it will be an excellent substitute for a large encyclopædia, and to those who have access to a voluminous work of the kind it will prove a convenient hand-book. The type in which it is printed would not suit persons whose eyes are losing their natural convexity, but it concurs with the power of condensation possessed by the author to the production of a work more comprehensive than any other that we have seen which can be procured for the same number of shillings.

The Little Magazine, for Young Readers of every Denomination, 1840. London: 32mo. pp. 376. Price 1s. 6d. bound.

This volume would have obtained a place in our list of Recent Publications Approved, had it not been for the religious articles: but the endeavour to make the religion acceptable to all denominations has issued in its deprivation of what we regard as essential to its nature. In the piece entitled "What is religion?" for example, the answer is such as might suffice for a young angel, if one could be found, but would totally mislead a sinful child of fallen man.

Juvenile Anecdotes, founded on Facts. By Priscilla Wakefield, *Author of "The Family Tour," "Juvenile Travellers," &c. A new edition.* London: Darton and Harvey. 24mo. pp. 249.

Tales for young people, intended to inculcate virtue, but "after the rudiments of the world and not after Christ."

RECENT PUBLICATIONS

Approved.

The New Testament of our Lord and Saviour Jesus Christ. With notes critical and explanatory. *London: Price 9d.*

Hours of Thought; or, Poetic Musings. By J. S. Hardy. *London: 12mo. pp. 172.*

The Commercial Young Men of England. The System of Late Hours of Business; and its Moral, Intellectual, and Physical Evils Considered. By the Author of "Mental Culture." Second Thousand. *London: 12mo. Price 6d.*

Summer Rambles and Winter Amusements, embracing Conversations on History and the Productions of Nature in Different Countries. By A Clergyman's Widow. *London: Darton and Clarke. 18mo. pp.* 192.

Nonconformity within the Church. A Letter of Expostulation, addressed to the Rev. Thomas Spencer, M.A., Perpetual Curate of Hinton Charterhouse. By Sir Culling Eardley Smith, Bart. *London: Ward and Co. 12mo. pp.* 12.

The Works of Josephus. Translated by W. Whiston, A.M. Part 8. *Price 2s.*

Canadian Scenery Illustrated. Uniform with American Scenery, Switzerland, Scotland, &c. From drawings by W. H. Bartlett. Engraved in the first style of the art, by R. Wallis, J. Cousen, Willmore, Brandard, Bentley, Richardson, &c. The literary department by N. P. Willis, Esq. Part 9. *Price 2s.*

The Pictorial History of Palestine. By the Editor of the Pictorial Bible. Part XVII. *Price 2s. 6d.*

The Union Tune Book; being a Selection of Psalm and Hymn Tunes, suitable for use in Sunday Schools and Congregations. Arranged by Mr. T. Clark, Canterbury. Part III. *London: (Sunday School Union) Price 1s.*

The Union Harmonist, a Selection of Sacred Music, consisting of Original and Standard Pieces, Anthems, &c., suitable for use in Sunday Schools, Congregations, and Musical Societies. Arranged by Mr. T. Clark, Canterbury. Part VIII. *London: (Sunday School Union) Price 1s.*

The Voluntary: a monthly publication, under the direction of the Evangelical Voluntary Church Association. No. 1. *London: 8vo. pp.* 16. *Price 3d.*

INTELLIGENCE.

NORTH AMERICA.

CANADA.

A letter from Mr. Gilmour to the Secretary of the Baptist Canadian Society, dated Peterborough, Oct. 7, 1840, contains the following pleasing passages.

"The examination of the students at Montreal afforded the most decided proof of an attention the most minute in our very excellent tutor, Dr. Davies, and ability, as well as indefatigable industry, in the students. I was much pleased with them; they promise to be a valuable donation of the Head of the church to our churches in Canada; and I am persuaded, had our friends in Britain known them when they came to the institution, and witnessed their improvement on the day of examination, they would have rejoiced that they had aided us in this important department. To me, dear brother, the visit to Britain was all but overwhelming toil; and, indeed, I must have sunk under it had it not been for the unbroken kindness shown by dear brethren on your side of the water; but all was amply rewarded in what I witnessed on the day of examination.

"The day after the examination I left Montreal in company with brother Coombs and several of the students who were about to itinerate in different directions. My course was among the churches where about five years ago we had glorious times of refreshing from the Lord. I visited Breadalbane, where they were just commencing a series of meetings; learned with great pleasure that the young people held on their way. The revival in this place was perhaps as extraordinary as ever I had witnessed in any place, very few of those who then professed faith in Jesus Christ have drawn back. The meeting-house was quite full, and the attention, as usual, very marked. I preached also at a place called Vankebek's-hill; good seems to be doing there. When I look back ten years ago, I exclaim, What has God wrought! how many now are walking in the ways of God who were then awfully abandoned sinners!

"Saturday morning, took the steam-boat at Languul, or L'Orignere, and proceeded to By Town, and spent the Lord's-day with brother Jameson at a place called Chelsea, in the township of Hull. Here also I met with several children in the faith; and brother Jameson's labours among them have been greatly blessed. He came out to this country a semi-infidel, but at one of our protracted meetings held at Clarence, God opened his eyes, and brought him to himself. He is a young man of good abilities, and had enjoyed the advantages of a classical education in Edinburgh. Having obtained mercy of the Lord, he was desirous of preaching the gospel to others. I invited him to come and live with me for a year, that he might have the advantage of a course of reading, &c. His progress was equal to his application in all to which he attended. He then went forth and took the pastoral charge of the church just alluded to, and has conducted himself so as to enjoy the esteem of all who know him. On my way hither in the steam-boat, I was speaking to one of the students about an appointment at Osgoode whither he was going; we were conversing together about a series of meetings held there above five years ago; and I found that was the time God turned this young man (who is now a promising student at the institution) to himself.

"Arrangements having been previously made, I left Hull on Monday morning for Osgoode, distance thirty miles. Before we reached the people had met. And what a beautiful sight!—such a group!—they had just left their farms, and now waiting for the breaking of the bread of life; but what God has done for them during the interval of my first and second visit is marvellous in my eyes. They were then few in number, very few, but now they are a goodly band. They were then without a preacher, or a school-house; now they have a pastor, one of the best of men; wherever he moves God blesses him—Mr. McPhail—it is the young man who spent so many nights in prayer before our so very successful protracted meeting at Chatham, and to whom Dr. Cox refers in his journal. Having finished his studies at Hamilton he returned to Canada, and has been greatly blessed both at the Indian land and in Osgoode. They have also commenced the erection of a meeting-house, and it will be fit for occupation in about a month. Oh, brother, it would do you good to preach to such people. They bring the Saviour with them, and you feel happy in his presence; then, when service is over, they press around you in all the ardour of brotherly love, finely chast-

ened with respect for you as a servant of Christ.

"I left this place for another about sixteen miles off, called the Gore of Mountain; but for about six miles I road at the railroad pace of a mile and a half an hour, having frequently to dismount, throw the bridle on the neck of the horse, and let him get through the swamp the best way he could, for one has enough to do to keep himself out of difficulties. After this we had a fine road for ten miles, reached the station, gave notice of a sermon, and preached (in a barn) on the new birth. This is a most interesting station; the people crowd to hear brother McPhail, and the Lord seems to own his labours. It is a thickly-settled place. After preaching, mounted and rode about sixteen miles, reached an inn at midnight, but could get no other accommodation than a pallet of straw. I was exceedingly wearied, slept sound for a few hours, and then started for Prescott, to catch the boat going up the St. Lawrence; passed the place at Prescott where the rebels lodged, and looked at the windmill riddled with the shot which at length dislodged them. O for the spread of the gospel of peace! then men shall learn war no more.

"Wednesday morning, stepped on board the steam-boat, and reached Kingston that evening. Going up the street, met dear brother Dyer and brother Haines. How pleasant Canada is becoming through the kindness of our British friends! for now we meet dear brethren, and enjoy the fellowship of saints. On Thursday evening the few Baptist brethren met, and were formed into a church. They gave brother Dyer a call to become their pastor, and he accepted the same. It was good to be there, for our Lord was with us. We still retain a grateful sense of the exercises of that night, and the dear friends, I understand, still revert to it as a most profitable season. They are a lovely little band; in few of our towns would you find among so few so much of the "meekness of wisdom," and God has been indeed kind to them in sending such a pastor as brother Dyer. We all love and esteem him much, and now we pray that the little one may become a thousand. Remember me kindly to his dear father. I congratulate him as the father of such a son, and thank him if he contributed in any way in sending him hither."

Friends of Canada who may have an opportunity to call at Fen Court, Fenchurch Street, will be gratified by a sight of the plans for the proposed new chapel at Kingston, which the church under the pastoral care of Mr. John Dyer are about to erect. The Rev. J. Dyer, senior, is authorized to receive contributions to this object; and everything that we hear respecting it leads us to believe that it is one which has more than ordinary claims to the aid of British Christians.

UNITED STATES.

THE Rev. Howard Malcom, known to some of our readers as a visitor to this country a few years ago, and to more as the author of Travels in South-Eastern Asia, has accepted the Presidency of the College at George Town, Kentucky. It is a new institution; but it has already six Professors and 125 students, eight or ten of whom are designated to the Christian ministry, and it has received from the Baptists of the state donations to the amount of 100,000 dollars, in addition to a legacy of 20,000 dollars, The subscription is still going on.

MR. COLVER'S LETTER TO DR. PRICE.

A letter which appeared in our number for November last, has given rise to some controversy on the other side of the Atlantic. As the accuracy of an important statement which it contained is called in question, we deem it fair to present our readers with the explanations that have been elicited, so far as they have reached us.

The *Christian Watchman*, published in Boston, has copied the letter of the Rev. N. Colver (Bap. Mag. 1840, p. 582), and adds the following remarks:

"This letter is placed under the head of 'Intelligence,' and is read by English Baptists as a true representation of the state of things in this country. They are given to understand that a Baptist minister would be in personal danger by attending a missionary convention, and plainly told that twelve thousand dollars are offered through the southern press for the heads of three! If this be a fact, the offerers and the press which gave it currency deserve the unmingled execrations of the civilized world. We do not say it is not a fact, we only say we had no knowledge of it till we found it in the English Baptist Magazine. Lest we might have committed an oversight, we have inquired of editors, and other public men, all of whom were equally ignorant of it, and our call for information two weeks ago meets with no response. These, so far as we know, are the facts, and our readers must draw their own inferences."

To this Mr. Colver replies that he was mistaken in saying that the offer was made *through the press*; that he had been told by the Secretary, who had letters in his possession to justify him that such an offer was made *by the South*; that such offers have frequently been made by the South *through the press*; and that he took it for granted

that this was in the same way. He adds, "I did not give them to understand that a *Baptist minister* would be in personal danger by attending a missionary convention in this country," as your note intimates. I do not say that you do not so understand it, but that *they* are not given in my letter so to understand. They will understand it just as it is stated in the letter, 'And you will remember that the Triennial Convention meets next spring at Baltimore, in the midst *of slavery where* it will be *hardly* safe for the Abolitionists to attend.'" Mr. Colver then referring to several cases of lynching and murder says, "and the fact, that in all these cases of violence and outrage, the law has been absolutely and invariably a dead letter, proves to a demonstration that a known and prominent abolitionist is *hardly* safe in the midst of slavery."

The editor of the *Christian Watchman*, in his rejoinder, calls on "the Secretary" referred to, if he has such letters to produce them. "This," he adds, "is too serious a matter to be passed over on a general assertion of this kind. If he has such documents let him exhibit them, and we will do all in our power to expose the atrocious authors to the merited abhorrence of an indignant world. We shall not expose his name till he has had time to vindicate himself from the suspicion of leading his friend into error, and through him misrepresenting his country, and misleading the minds of the British public by fabricating a falsehood. Let him exhibit letters which show that any responsible man or men at the South have offered twelve thousand dollars for the heads of three Baptist clergymen, and then and only then will he stand acquitted in this matter. If such offers have been made, the friends of humanity and religion have a right to know it, and to see the proof.—If the assertion be false, its author will be held guilty of a cruel wrong to the cause of humanity, if not of a base intention to deceive."

The Editor of the *Christian Reflector*, the Rev. C. P. Grosvenor, on the other hand, says "Brother Colver needs no defence, and we think would have been justified by every *candid* man in declining to give any explanation about his letter to England. Enough had been given before."

ALABAMA BAPTIST CONVENTION.

Whatever difference of opinion may arise respecting any parts of the preceding article, we believe that there will be perfect unanimity among English Baptists in the feeling with which they will peruse the following Resolutions. While such language is used and such measures are adopted by the churches of the South, it will be vain for them to hope to convince Britons, either that they understand what true freedom is, let them boast of it as they may, or that they possess that serenity of spirit which belongs to a sincere conviction of being engaged in a righteous cause. There will be no dispute about the authenticity of this statement, as it is copied from the *Baptist Banner*.

"The Committee on the Anti-Slavery question reported the following preamble and resolutions, which were adopted without a dissenting voice:

"*Whereas*, many of our brethren at the North have assumed an equivocal position upon the subject of abolition; and whereas, the abolitionists are engaged in an officious interference with our domestic institutions; and whereas, an inflammatory address, emanating from a body of men styling themselves the 'American Baptist Anti-Slavery Convention,' has been sent to many of our people and churches, therefore,

"*Resolved*, That this interference of our Northern brethren is alike unauthorized by the example of Jesus Christ and his apostles, at war with the provisions of our national constitution, destructive of the peace and prosperity of our churches, and dangerous to the permanency of the Union.

"*Resolved*, That we withhold all appropriations to the A. B. B. F. Missions and the A. and F. B. Society until the officers and managers of these institutions satisfy us that they are not connected, either directly or indirectly, with these Anti-Slavery proceedings.

"*Resolved*, That if satisfactory information be not obtained upon this subject, we recommend the formation of a Southern Board, through which our funds may be directly transmitted."

"With regard to the last two resolutions," adds the southern editor, "justice to ourselves compels us to say that we thought and said they were premature, yet we acquiesced in their adoption—not desiring to exhibit to our Northern brethren any division in our own ranks, for if action is necessary, we are decidedly for united action. As suspicion rests heavily upon the managers of our benevolent operations at the North, regard for themselves, and the peace, prosperity, and success of the entire denomination demands that they should rid themselves of this suspicion."

May the "suspicion" that "rests heavily" upon the managers of the American Missionary Societies soon be converted into certainty, that they will not be bribed by southern gold to refrain from opening their mouths "to judge righteously and plead the cause of the poor and needy."

SOUTH AFRICA.

NEW CHAPEL AT GRAHAM'S TOWN.

The *Cape Frontier Times* of Oct. 14th, contains a long and animated account of proceedings which took place on the fifth of October, when the foundation stone of a new Baptist chapel was laid at Graham's Town. It appears that the church and congregation, with ministers and friends of the Wesleyan, Congregational, and Episcopalian denominations having met at the old chapel on Settler's Hill, went in procession thence to Bathurst Street, where the new chapel is to be erected. After prayer by the Rev. W. Shaw, and an appropriate address by the Rev. G. Aveline, the pastor of the Baptist church, the first stone was laid by Martin West, Esq., civil commissioner and resident magistrate of Albany. It is stated that "the dimensions of the building are seventy-five feet by forty.—About fifteen feet, at the back, will be separated from the part appropriated to worship, having a ground floor with vestries, and above, a school-room, the whole width of the chapel.—The style of Architecture is Grecian. The front will present a pleasing appearance; being graced with a handsome pediment, and a receding portico, supported by columns of the Doric order, Pilasters, of the same order, will run along the two sides. The front will be about twenty feet from the street line—which space it is designed to enclose with a neat iron railing, and to plant with trees.—The estimated cost is, in round numbers, £1800."

Subsequently tea was taken in the Wesleyan school room at which about 330 persons were present, and addresses were afterwards delivered by the ministers and others all breathing the spirit of harmony. Mr. Aveline, in opening the business, expressed "the high gratification which the transactions of the day afforded him. It was only a few days more than two years since he quitted his native country for these distant shores, and he must acknowledge, that the most pleasing visions which then floated before his imagination—ever prone to erect castles in the air, which most commonly fell in shivers at his feet,—had not depicted events so welcome and interesting as those which had that day transpired. Occupying the peculiar situation which he did, as the only minister of that denomination whose name he bore, and for whose use the chapel to be erected was designed, with almost illimitable tracts of land and ocean between him and his brethren, he most sensibly felt the kindness which at that moment surrounded him by so many ministers and friends of the various Christian communities of Graham's Town."

"Before Mr. Aveline sat down, he read a statement of the subscriptions, from which it appeared that about a thousand pounds had already been subscribed,—the members of the church, exclusively, having pledged themselves for £738, of which the sum of £525 is contributed by five individuals. Amongst the other contributors we were happy to find the names of His Honour the Lieut.-Governor, Martin West, Esq., and many others, who are prompt in the furtherance of a public good."

Several hymns, composed by Mr. Aveline for the occasion, were sung; and every thing which is recorded as having taken place leads us to believe that our very estimable brother is surrounded by neighbours who appreciate his character, and that he occupies a sphere of usefulness for which he is well adapted.

EUROPE.

RELIGIOUS PERSECUTION IN HAMBURGH.

Our brother, Mr. Rothery, who has a friend in Hamburgh with whom he corresponds, has drawn up an account of recent transactions there, which we have much pleasure in presenting to our readers. He writes as follows:

As is already before the public, this church, since its formation in 1834, which now consists of more than 100 members, who have been collected under the labours of J. G. Oncken, has been discountenanced by the authorities, and annoyed in every possible way. In April of this year, the place of meeting was closed by order of the senate, the members were dispersed, and armed men stationed to prevent their re-assembling. The private meetings at their own houses for reading the scriptures and prayer, were violently entered by the police, and broken up; edicts were issued, prohibiting under the severest penalties, their meeting for religious purposes at all; and every effort was made to crush this growing cause, and to silence the testimony of the servants of God. All efforts to obtain a concession from the senate, permitting them to meet for the public worship of God, have proved ineffectual; and, simply for the crime of being Baptists, they are denied a privilege possessed by all other religious sects. Mr. Oncken was frequently cited before the senate, and threatened with the vengeance of that body, unless he ceased from preaching the gospel and administering the ordinances of baptism and the Lord's Supper. On these occasions his answer was, what every faithful servant of Christ's ought to be, 'Whether it be right in the sight of God, to obey men rather than God, judge ye.' At last, for what they called his "fanatical and unconstitutional proceedings," on the 13th of May, he was, at the instance of

the senate, arrested by policemen, and thrown into prison. After continuing there a month he was liberated, with a significant hint, that, if he persisted, he would yet more severely smart for it. Besides his imprisonment, Mr. Oncken was subjected to costs, amounting to nearly twenty pounds, for which his furniture was seized and publicly sold. During this period he was exposed to every annoyance and indignity these lords of the Philistines could, in the plenitude of their power, inflict on him.

The case of Mr. Oncken and his friends, has awakened, in this country, the United States of America, and elsewhere, very general sympathy. Petitions and remonstrances have been addressed to the senate from some most respectable and influential bodies and individuals, praying for a concession. These have hitherto been unsuccessful: the whole has been treated with indifference or contempt. The President of the United States, feeling an interest in a cause so intimately connected with the question of religious liberty, has taken up the matter, and, within the last few weeks, has forwarded to this counterpart of the Jewish Sanhedrim of apostolic times, a most respectful and friendly remonstrance, beseeching, in behalf of the persecuted, that they may be permitted to enjoy the toleration extended to other bodies of Christians.

It has been recently intimated, that if Mr. Oncken would resign his pastoral charge, and the church choose another pastor, the senate would probably recognize it as a section of the Christian church, and, under certain restrictions, grant [a concession. To such terms, these disciples would not for a moment listen, as it would compromise one of their dearest principles as an independent church, and tacitly admit the right of a legislative assembly to dictate to them in matters relating to the kingdom of Christ. They say, therefore, "No. We stand by our principles. If temporizing is the price of our liberty, we prefer our chains. 'And if it be so, our God whom we serve is able to deliver us from the burning fiery furnace.' "

It is pleasing to observe that very recently the dark cloud so long resting on their camp is seen to move, and there are indications that the petitions and various other means employed by the friends of religious liberty, are beginning to have some influence, and would lead one to cherish the fond anticipation that by-and-by the desires and prayers of this afflicted people will be realized, and the prison door fly open. At their religious meetings they are not molested as they used to be, though they must be well known to the police. The only way they could meet at all, without the likelihood of being arrested, was in very small parties at private houses, and of which they used to have on Lord's day fifteen or sixteen, although only 100 in number. Now they only have two meetings, and are enabled again to join in praise to their God and Saviour.

It has always been found that persecution is as unsound in policy as it is unrighteous in principle: the persecutor misses his mark, and helps forward the cause he intends to annihilate. It has proved so in the present case. The more these Christians have been afflicted, the more they have multiplied and grown; and the success of Mr. Oncken's labours, and that of his friends, during the past year, has been quite equal to any previous period. Sixteen persons have been added to them since his imprisonment, and two or three more are expected to be immersed and united to the church before the year closes.

It is not only as a pastor that Mr. Oncken is engaged in sowing the good seed of the kingdom. He frequently takes missionary tours, distributing tracts to counteract the unsound and pernicious theology so rife on the continent. And, as the agent of the Edinburgh Bible Society, the sacred volume is by him very extensively circulated with pleasing results. In his last tour, in the summer and autumn of the present year, he met with much to gladden his heart. The seed previously sown had vegetated, and the promise of an abundant crop was seen in many places. Six new churches have been formed within the year, and ten new converts added to the church at Jever. There are now raised in different parts of Germany and Prussia, by Mr. O.'s labours, twelve churches, with upwards of 300 members. The iron hand of persecution has been felt by nearly all these infant churches, and it is still inflicting on them very much suffering. The brethren at Bitterfeld, in Prussia, have been most barbarously treated, so much so, that even their lives have been in jeopardy. But the Lord has stood by them hitherto, and enabled them to hold fast their integrity, and give no quarter to the enemy. In spite of every effort to arrest the progress of the gospel in Denmark, it is gratifying that the cause of truth and righteousness is progressing there. So enraged were the authorities when Mr. Oncken was there, accompanied by a fellow-labourer, that a good price was put upon them, to be paid to any one who should apprehend them. But the Lord undertook for them, and delivered them out of the mouth of the lion. In the last visit made to Denmark, pastors chosen from among themselves were ordained over them, and things so set in order that Mr. O.'s visits here will not now be needed.

The church at Copenhagen is sadly ha-

rassed by the authorities, who are trying in every way to wear out the saints of the Most High. Their pastor, P. Mönster is now in prison, and the members are all threatened with banishment if they continue to meet for the worship of God. It is pleasing to observe, that the brethren continue faithful, and are prepared to venture all in the Redeemer's cause.

At Altona, where every other religious sect has been permitted to meet without privation or molestation, the Baptists have been annoyed and harassed most unmercifully. Count Blucher is the president of this town. There are two members of the Baptist church there, a man and his wife, who lately had a son born. When the chief pastor heard of the birth of the child, he immediately sent for the father, and demanded that it should be sprinkled. On his refusing, the civil authorities were informed of it, and he was summoned before the president, who treated this brother in a most ruffian-like and disgusting manner, telling him he might go to the devil; and if he continued to refuse to have his child sprinkled, he should be banished.

Another case of oppression and persecution occurred about a fortnight ago under the same government; the authorities refusing to marry two individuals because they were Baptists. A sister, living with an English family at Altona, was engaged in marriage to a member of the church at Hamburgh. It is customary to celebrate the marriage in the parish where the bride resides. The bridegroom had all the papers and documents required for such occasions, and proceeded to Altona to obtain permission from the president to have the ceremony performed. But when it was discovered that both the parties were Baptists, this brother was laughed at, the application was rejected, and in other ways he was treated with indignity. He is now under the necessity of waiting several weeks to make the attempt in Hamburgh, where hitherto no obstacle has been found in such matters. The only reason assigned was 'They are Baptists—and an unacknowledged sect—and they could not be married.'

In East-friesland, a circular letter, signed by two theologians and a number of other persons, has been sent and extensively circulated in such places where the principles of the Baptists had spread, or were likely to force their way. In this document their principles and persons are violently attacked. Indeed, all through Germany and Prussia there is a combination against the poor Baptists. Men and parties, in other things as far apart as the two poles, unite in this persecution. Rationalists, Super-rationalists, Arians, Arminians, Calvinists, &c. &c., all agree to condemn and suppress them. Amidst all this opposition, the kingdom of our Lord advances, and from present indications, glorious things may be expected in Germany and Denmark. Mr. Oncken has, in connexion with the Tract Society distributed nearly 200,000 tracts; and 6,000 copies of the holy scriptures have been sold or circulated during the present year. And, notwithstanding the attempts made in high places to stop the spirit of inquiry, people are beginning to examine for themselves in reference to the great things of God, and it is hoped a great many will believe and turn to the Lord.

The above statement it is hoped will excite afresh the sympathy of British Christians in behalf of the persecuted and oppressed, and induce in all a spirit of fervent supplication that our dear brethren may be sustained while suffering in the cause of righteousness, and that the Spirit of glory and of God may rest on them.

NEW CHAPELS.

LYNN, NORFOLK.

On Wednesday, Nov. 25, 1840, the foundation-stone of a new Baptist chapel was laid in this town. The Rev. C. Elven, of Bury, preached on the previous evening in the old chapel, and again on the following afternoon, after the stone had been laid by J. T. Wigner, the pastor of the church. After the afternoon service, a tea meeting was held in the spacious school-room adjoining the old chapel, and in the evening a public meeting. The whole of the services were well attended, and we doubt not but much good was effected. The new chapel is forty-five feet by sixty-four within the walls, and when finished will seat 950 persons, exclusive of the vestries. The entire cost will be £2000, including purchase of ground, &c.

TOLL END, STAFFORDSHIRE.

On Sunday, Dec. 13, 1840, the Baptist chapel at Toll-end, near Great Bridge, Staffordshire, was re-opened for divine services; when sermons were preached, morning and evening, by the Rev. B. Price, of Newtown; and, in the afternoon, by the Rev. T. Morgan, Independent minister, Great Bridge. Also, on the following Monday, a sermon was preached by the Rev. G. Cousins, Brettell Lane.

The above chapel was built some years past by the General Baptists, but was afterwards deserted; and the mortgagees, some time ago, resolved to convert it into dwelling-houses. But brother Rogers, of Dudley, seeing the dense population of the

place, purchased the chapel for the use of the Baptist denomination, and the prospects now appear truly pleasing.

ORDINATIONS.

HORSELL, SURREY.

The Rev. W. C. Ellis, late of Charlton, Oxford, has accepted an invitation to take charge of the New Baptist interest at Horsell; and commenced his labours on the fourth sabbath in the past month.

CAMPDEN, GLOUCESTERSHIRE.

The Baptist church in this town, having given a unanimous invitation to the Rev. W. B. Davies, late of Hadley, Worcestershire, to become its pastor, he has accepted the same, and commenced his pastoral duties on the 10th of January, 1841.

BOROUGH BRIDGE, SOMERSET.

On Wednesday, January 13, the Rev. T. Baker was publicly recognized as the pastor of the Baptist church at Borough Bridge. The Rev. A. Oram, Indep. commenced the service with reading and prayer; the Rev. G. Pinkston, Indep. delivered an address on the best means of promoting the prosperity of a Christian church; the Rev. Charles Thompson, of Swansea, asked the usual questions; the Rev. Robert Humphrey offered the ordination prayer; the Rev. Charles Thompson gave the charge to the minister; the Rev. U. Foot assisted in the other parts of the service. Addresses were given to the people in the afternoon and evening by the different ministers present. The ordination was preceded by a series of revival meetings, conducted by the Rev. C. Thompson, with the assistance of the pastor and neighbouring ministers. A solemn and delightful feeling prevailed during the whole of the services. Eight years ago this place was entirely destitute of the gospel. There was but one person of the Baptist persuasion to be found in the neighbourhood. We have now a church of fifty-six members, a good congregation, and five out-stations. "What hath God wrought!"

STRATFORD-ON-AVON.

The Rev. J. Edwards, late of Clapham, having accepted the unanimous invitation to the pastoral office of the Baptist church at Stratford-on-Avon, entered on his stated labours there on the first Lord's day in January, 1841.

RECENT DEATHS.

MRS. UPPADINE.

January 20, 1841, died at Hammersmith Jane Uppadine, relict of the late Rev. Thomas Uppadine, in the 83rd year of her age.

MISCELLANEA.

WARRANT TO STEPNEY COLLEGE TO ISSUE CERTIFICATES TO THE CANDIDATES FOR DEGREES IN THE UNIVERSITY OF LONDON.

VICTORIA, by the Grace of God of the United Kingdom of Great Britain and Ireland, Queen, Defender of the Faith, &c., to our trusty and well-beloved, the Tutors, Treasurer, Secretaries, and Committee, of the Baptist Academical Institution at Stepney, commonly called Stepney College—greeting. Whereas we did by our letters patent under the Great Seal of our United Kingdom of Great Britain and Ireland, bearing date at Westminster the fifth and twenty-sixth days of December, in the first year of our reign will, grant, declare, and constitute the persons therein named to be one body corporate and politic, by the name of the University of London,—and whereas we did therein amongst other things will and ordain that all persons should be admitted as candidates for the respective Degrees of Bachelor of Arts, Master of Arts, Bachelor of Laws, or Doctor of Laws, to be conferred by the said University, on presenting to the Chancellor, Vice-chancellor, and Fellows thereof, a certificate of their having completed the requisite course of instruction from the college called University College, or from the College called King's College, or from such other institution corporate or unincorporated as then were or hereafter should be established for the purposes of education, whether in the metropolis or elsewhere, within our said United Kingdom, as we, our heirs and successors under our or their sign manual, should hereafter authorize to issue such certificates. Now know ye that we reposing great confidence in your learning, ability, and discretion, do hereby authorize you to issue to such persons as may be desirous of becoming candidates for the respective degrees of Bachelor of Arts, Master of Arts, Bachelor of Laws, or Doctor of Laws, to be conferred by the said University of London certificates, to the effect that such candidates have completed the course of instruction which the Chancellor, Vice-chancellor, and Fellows of the said University of London, by regulation in that behalf shall have determined.

Given at our Court at Saint James's, the eleventh day of December, 1840. In the fourth year of our reign.

By her Majesty's command,

(signed) NORMANBY.

To the Treasurer,
Stepney College, Stepney.



PROPOSED NEW ENTRANCE TO STEPNEY COLLEGE.

The present entrance to Stepney College, for visitors and students, being in several respects unsuitable, a few friends of the institution have resolved, under the sanction of the Committee, to open a door-way and construct an entrance hall, corresponding with the rest of the building, and contributing to its convenience and beauty. The cost of the undertaking will be about £150; the whole of which it is proposed to raise before the building is commenced. The Rev. Joseph Angus, at the Baptist Mission House, Fen Court, or Mr. George Deane, 46, King William Street, London Bridge, will thankfully receive contributions towards this object; and it is earnestly hoped that all who venerate the institution will cheerfully come forward to assist in defraying the expense. If this be promptly done, the alteration will be completed early in the ensuing spring.

PONTYPOOL BAPTIST THEOLOGICAL INSTITUTION.

The friends of ministerial education will rejoice to hear of the rapid strides made by this institution. But a few years have elapsed since the building was erected, and it has already been enlarged by the addition of a new wing, and so great is the demand in Wales for preparatory studies for the ministry, that the house is at present much over crowded, and the applicants for admission are daily increasing. Some of the gentlemen of the committee, feeling the necessity of more adequately meeting the demands of the times, have, at their own expense, secured the services of the Rev. George Thomas, of New Town, for the next six months, as classical tutor, thereby relieving the president of much of his toil and care, and enabling him to devote more of his attention to the theological department. This step has been adopted, under the impression that the Welsh public will duly appreciate its importance, and that they will, in future, enable the institution to keep up two tutorships.

ACADEMY, ACCRINGTON, LANCASHIRE.

At a meeting of friends from several churches in the Lancashire Baptist Association, held at Accrington, on Friday, the 25th of December, 1840, it was unanimously resolved to establish there an Institution for assisting the studies of young men intending to devote themselves to the ministry of the gospel in the Baptist denomination; to commence operations on the first Monday in March, 1841.

The friends of this new institution, in commending it to the patronage of the public, and the blessing of God, desire to express their prayerful solicitude for the prosperity of all societies, whose object is to improve the character, and increase the efficiency of the Christian ministry.

Donations and subscriptions will be gratefully received by the Rev. D. Griffiths, theological tutor; and by the Rev. J.

Harbottle, classical tutor; by the treasurer, George Foster, Esq., Sabden; and by the secretaries, the Rev. T. Dawson, Bacup, and Mr. R. Ward, Clough-Fold.

DENOMINATIONAL LIBRARY.

To the Deacons of Baptist Churches.

DEAR BRETHREN,—In the Baptist Magazine for April last, there appeared several resolutions of the Committee of the Baptist Union,—that it was desirable to proceed in collecting books, with a view to the formation of a metropolitan denominational library, and the secretaries were authorized to solicit donations of books, especially works by Baptist authors, and works relating to denominational history, biography, literature, statistics, and other subjects of denominational interest. And it was stated that James Low, Esq., the treasurer, had kindly afforded the use of a room in his house, 30, Gracechurch Street, where such books for the present might be deposited.

That such a library is desirable is not disputed, and in my hearing many have spoken in approbation of it; but how few have responded to the call of the committee! Some of the *ministers* in London have indeed sent a few parcels of books, and others have promised to send some, but I do not find that any one of our *deacons* has sent any, although they perhaps could better spare them than the ministers. There are between eighty and ninety Baptist churches in London, and within ten miles, each of which upon an average, I suppose, may have four deacons. Now if each deacon would present but six books, we should have at once 500 volumes from the deacons of the churches in and near London, or if the deacons of those churches only who are in connexion with the union would give the like number of books each, the number would still be considerable, and the nucleus of a noble library for the Baptist denomination would be formed; and though it may be said that some deacons could not give so many as six books, yet there are many who could give considerably more, and every one could give at least one or two.

As a commencement of the deacons' offering, I have sent Mr. Low eighteen books, and trust that you, my brother deacons, will follow the example and send as many books as you can.

A DEACON.

STOCKPORT.

On Lord's day evening, Dec. 27, the ordinance of baptism being about to be administered in Zion Chapel, Stockport, the congregation was unusually large: it is supposed that at least 900 persons, most of them adults, were present.

While the minister, the Rev. C. Baker was offering the first prayer, a sound was heard as if something in the building had given way. In about two minutes a second and louder sound was heard, which created so much terror that hundreds rushed to the doors tumultuously, endangering their own lives, injuring seriously the pews, and breaking the windows. It appears that the masonry on which the base of a column supporting one angle of the gallery rested had given way, and the topmost stone had broken into three pieces, and occasioned the alarming sounds. Through a merciful providence, no lives were lost, and no bones were fractured, but the damage done to the chapel is such that it has been necessary to suspend worship in it, till it is repaired, and it is supposed that an expenditure of £150 must be incurred.

PARADISE CHAPEL, CHELSEA.

In the List of Baptist Chapels in and near London, page 12, Paradise Chapel, Chelsea, was accidentally omitted. The pastor is Mr. S. Packer; the services are on Lord's day morning and afternoon, and on Thursday evening.

KENSINGTON.

At a social tea party held in the school-rooms adjoining the Baptist Chapel, Silver-street, Kensington Gravel Pits, on Tuesday, January 5, the Rev. John Broad was presented with a superb copy of Bagster's Comprehensive Bible, bearing the following inscription—"Testimonial of esteem and affection from the church and congregation at Silver-street Chapel, Kensington, to their minister, the Rev. John Broad, on his removal. Presented with a purse of fifty guineas, Jan. 5th, 1841." At the same time Mr. B. was gratified by receiving from the members of his bible classes an elegant pencil-case, and an ormolu inkstand, accompanied with affectionate acknowledgments of pastoral attention.

RESIGNATIONS.

The Rev. Daniel Jennings has resigned the pastorate of the Baptist church at Chelmsford; and the Rev. C. Carpenter informs us that he is about to resign his pastoral office in the church at Somers town, over which he has presided upwards of fifteen years.

THE REV. C. H. ROE.

The Travelling Secretary of the Baptist Home Missionary Society, having changed his residence, wishes it to be known that his present address is "Camberwell Grove, Surrey."

CORRESPONDENCE.

ON THE BIBLE TRANSLATION SOCIETY.

To the Editor of the Baptist Magazine.

SIR,—The information supplied by the letter of my esteemed friend, Dr. Murch, is quite new to me. I was aware that *his* opinions agreed with the statements there made, but had I thought that the views and intentions of the Committee were the same, I should not have seconded the resolution: and after what was said at the meeting, and the feeling with which it was received, I think it would have been better if some one of the Committee then present had corrected the mistake, and prevented the impression which was received from going abroad. I thought that the object of the Society was so general as to include the versions which now exist in Calcutta, and the rejection of which has occasioned the whole movement; the production of others which may be practicable, not excepting the one required in our own language; and aiming, at least, at the widest circulation of scripture throughout the whole world. And I did not conceive, that in undertaking this great work the Committee would have adopted the very restriction of which they complained in their second resolution, referred to by Dr. Murch. I thought that the society had embraced the whole "*department of Christian labour from which the Bible Society resolves to retire.*"

That our rejected versions are included in "that department of Christian labour from which the Bible Society resolves to retire" is readily admitted; but they do not comprise the whole. Some versions circulated on the continent of Europe have been proved to be very incorrect, and sadly adapted to the errors of popery, and respecting these versions the Committee of the Bible Society in their last report say (page 120), "*They are aware of their many and serious defects; but they are not ashamed to confess, that the magnitude of the attempt to form new versions, or to revise existing ones, is such, that they are compelled to shrink from it.*" This, therefore, is another portion of that Christian labour from which the Bible Society has retired.

Again, with respect to the English version (at page 101), "*Your Committee are persuaded, that even if the English authorized version were dealt with in the same manner as the Portuguese, an amount of individual mistranslation might be presented which would (with equal justice) (!!) give rise to the question, Can such a version be called the word of God?.... And, yet, almost universal consent agrees, that, as a matter of sound expediency, or rather wisdom, it is better to take the authorized version, with all its faults, than to attempt an improved version.*" Here, therefore, is another part of Christian labour from which the Bible Society has retired.

In fact, the object of the Bible Society is to circulate *authorized* or *received* versions of sacred scripture, and not to prepare and circulate perfect versions. A more perfect version has, on the rule now adopted, no claim to support from the Bible Society unless it be *received* or *authorized*. On that rule the Society circulates in this country the version of James, and a more perfect version would have no claim to support from them unless it could be *authorized*. On the same principle they circulate our Bengali version, when the Pædo-baptists have corrupted the passages relating to baptism, because in that state it has been *authorized*; and, without the corruption of these passages, they have rejected these versions, because in their pure state they can *not be authorized*. On the same principle, the Society circulates in Spain and Portugal only Catholic versions, because in those countries none but the Romanized versions can be *authorized*. In Germany and in Ireland they circulate both Catholic and Protestant versions, for in these countries *either* can be authorized by these respective churches; and this seems to be the rule adopted in every country.

I wish it to be very clear, that it is not the object of the Bible Society "*to form new versions, or to revise existing ones.*" Its object is to circulate received versions, whether they be authorized by Catholics, or Protestants, or members of the Greek church. They will print and circulate the versions that are authorized in any country; "*but they are not ashamed to confess, that the magnitude of the attempt to form new versions, or to revise existing ones, is such, that they are compelled to shrink from it.*"

The vacated department, therefore, is that of circulating the sacred scriptures through all the world, in versions as perfect as human resources can make them.

My earnest and affectionate advice to my brethren is, that they would take the whole of this ground at once, and without using any such restriction as that of which they have just had so much reason to complain.

One reason for my wishing this, is, that

by such a position all reasonable ground for controversy with the British and Foreign Bible Society will be entirely avoided. The language of the Committee in their last report is as follows, page 121:—"*They bid God speed to all who may make attempts of this kind, and will rejoice unfeignedly if they succeed.*"

Concord, Sir, is of the utmost importance in Christian labour; and it is my earnest wish that nothing which has transpired may at all affect the harmonious co-operation of all that belong to our own body. But if we would have peace amongst ourselves, it is our duty to seek it in all the body of Christ. And there can be no case in which that object can be sought with more propriety than in this, where the ground of harmonious co-operation answers our purpose far better than the one which has been taken, and which is sure to be productive of constantly augmenting and embittering controversy.

I do not think that the rule of the Bible Society, even as I have now explained it, will justify the rejection of our versions. These were so much the same as they had ever been, with respect to the word βαπτιζω, that they had a claim to the privilege of received versions. But, if we have to endure this wrong, let us do it in a way which shall make our opponents feel that they have done the wrong to men who are, by the merciful help of God, able to endure and to repair it; and not only to forgive, but able also to render that wrong itself mightily effectual in advancing the truth of God.

There are scenes, Sir, in which conflict is duty, and then it will be undertaken by the wise and good; but now our work may be done in peace and brotherly affection, and this method will be productive of infinite advantage.

If the Society should accept this ground, of course the first thing to be sought for in every sphere of action would be a version of scripture in the vernacular tongue as perfect as it could be made; and authenticated by the highest authorities to which they can find access. Of this version their editions should be printed in the most convenient and intelligible form, and circulated without note or comment, admitting only references and indexes. If this edition should ever be revised, the record of each revision should be kept, with the reason for every alteration in the text. The edition of King James might thus be adopted for home distribution, but freed from the alterations which have resulted from the Bible monopoly. As soon as it could be prepared for the press, and competently authenticated, a new and revised edition of this English version might be issued, and the reason for every alteration introduced into the text preserved in the records of the Society. In such case seeking the highest critical authority that can be gained. No alteration in a received version ought to be admitted, unless it be competently shown to be indispensable to the accurate exhibition of the mind of the Spirit. And no proposed alteration ought to be received, without being first advertised to the churches, so as to invite every kind of evidence that might guide the Committee in forming their version.

In the conduct of this work it is obvious, that when once the standard version was adopted, the *onus probandi* would rest on those who proposed any alteration in it, and the Committee to whom its investigation was entrusted, would sit and decide like a jury upon the evidence.

We shall perceive at once, that, if this design be undertaken, only a very small part of it can be carried into effect at first. Perhaps for some years the whole attention would be concentrated on the Indian versions, the English would then follow, and others as fast as they could be prepared, or funds be found for their circulation.

If any version were presented to the Society, in which the translators *refused* to translate any word, or in which any word was known to be translated unfaithfully, this would, of course, render the version ineligible; but if the opponents of our faith could bring a version in which the words relating to baptism were translated, and competently authenticated as faithfully translated—that is, if they can at any time bring positive proof that βαπτιζω can be faithfully translated by anything but immerse, and present a version uniformly so translated, I would by no means withhold the support of the Society. But the responsibility of producing such a version, and of obtaining a competent testimony to its faithfulness, would, when our position had been taken, rest entirely with our opponents.

I fear that I have trespassed too much on your space, but I wish that I may be understood, and still more that this important undertaking may have the greatest possible prosperity.

C. STOVEL.

5, *Stebon Terrace*,
Jan. 8, 1841.

To the Editor of the Baptist Magazine.

Birmingham, Jan. 14, 1841.

MY DEAR BROTHER,

Letters from our respected brethren, Dr. Murch and Mr. Stovel, having appeared in your pages this month on the subject of the Bible Translation Society, I am under the

necessity of requesting that you will favour me with a place in your Magazine for February for the following remarks, which shall be as brief as possible.

Mr. Stovel, it appears, was placed in peculiar circumstances at the public meeting—a clause having been appended to his resolution of which, till then, he was entirely ignorant. On mature reflection, he candidly acknowledges the error that was committed, and expresses an earnest desire that the mistake may be rectified. It is due to him, I conceive, that the committee should anxiously consider whether the clause in question may not be expunged, or so modified as to remove his scruples.

I feel unable to admit the correctness of Dr. Murch's conclusion from the details he has kindly furnished, viz. "That when the resolution *at length* received its final modification, it did but express what was always intended." "The resolution in question has undergone many alterations;" and I submit that the clause finally adopted introduces a *new principle*, not a trace of which is found in the preceding drafts: it is not the alteration of a word or a phrase, but a *new thought*, not at all glanced at in the former resolutions. The resolution of Feb. 20th, which the committee forwarded to me, as well as to others, contains no such principle, but expresses the design to aid "the circulation of such versions by Baptist missionaries and others as are competently authenticated for fidelity." To that resolution I give my cordial assent. We ought to direct our first efforts to sustain our injured brethren in the production of their faithful translations. The fact then appears to be, that, at the eleventh hour, just as the public meeting was commencing, a modification of a resolution was made, which asserts a *principle*—an objectionable principle—not previously contemplated by the committee themselves, so far as appears from Dr. Murch's minutes.

It is admitted that there is an *apparent* incongruity between the clause objected to, and the spirit of the second resolution, which resolution embodies the just sentiments expressed in the memorial; but it appears to me that the incongruity is *real* as well as *apparent*. The second resolution states "that great and momentous principles respecting the faithful translation of the word of God, and the moral independence of the translators of it in every denomination," are involved in the question at issue. And the memorialists triumphantly urge, that the terms proposed by the Bible Society cannot be complied with, because they are "morally subversive of the authority of conscience, and of the primary and imperative obligation of the translator of the inspired volume;" and again, that the translator should "be most jealously sheltered from every influence coming from without, which might interfere with his judgment." (Query: Is not the influence of a Baptist committee to be guarded against as well as that of the British and Foreign Bible Society?) And again, the memorialists state, that "he who imposes such a condition, and he who submits to it, are alike guilty of infringing the liberty of conscience." Alexander Carson, in his admirable letter to Mr. Maclay, in which he exposes the very unsatisfactory reply of the British and Foreign Bible Society to the Memorial of the Baptists, evinces his entire sympathy with the sentiments contained in the preceding extracts, and says that the memorialists "maintain that the translator should be altogether unfettered, *even by his own denomination*, and that in every instance he should know no authority but that of his original." If Mr. Carson be correct in his interpretation of the meaning of the memorialists, and no man sees with a clearer eye than he, then surely there is something beyond an *apparent* incongruity between the sentiments given above, and the objectionable rule. "It being always understood that the words relating to the ordinance of baptism SHALL BE TRANSLATED BY TERMS signifying immersion."

We are informed, that "The Bible Translation Society, with its present constitution, has met with all but the universal acceptance of the denomination." I sincerely rejoice in the success which has attended it; but that success may be *in spite* of the faulty part of its constitution. For myself, I have not withdrawn from the British and Foreign Bible Society, though it has abandoned the high catholic ground which it so honourably occupied from the beginning, and descended to a low sectarian level: this its grievous imperfection I lament. Nor will I refuse to assist this new society to the extent of my ability, should it persist unhappily in wearing its bonds. But as the Baptists have always been foremost in maintaining the authority of the word of God, and the liberty of conscience, I cannot persuade myself that they will in this instance, be content either to impose, or to wear this badge of intolerance.

Were these my own unsupported views, I should feel great diffidence in urging them. But I have received numerous communications from ministerial brethren, whose stations and talents entitle them to respect, and they fully confirm me in the opinion I have expressed. Some of them are averse to controversy on the subject—and so am I. All of them are desirous to see the faithful translations of our Baptist brethren sustained—and so am I. And all of them wish to see the clause which seems

to infringe on the liberty of translators expunged—and so do I most fervently.

In conclusion, there are a considerable number of persons stedfast friends of the denomination of Baptists, who would scorn to be guilty of "duplicity" in forwarding its interests, who do feel a strong objection to one clause in the constitution of the Bible Translation Society. These persons may be mistaken in the views they entertain, but their motives should command respect. They desire to see the translators of the oracles of God freed from all earthly influences and control, amenable to God only for the faithful performance of their awful task.

If this be weakness, the brethren who conduct the business of the institution will no doubt so far concede to the scruples of their friends as to make every reasonable effort to remove the occasion of dissatisfaction. And if the effort be sincerely made I have no doubt it will be crowned with desired success.

Earnestly entreating the committee to reconsider the subject, I remain,

My dear brother,
Yours very sincerely,
THOMAS MORGAN.

To the Editor of the Baptist Magazine.

Camberwell, Jan. 15, 1841.

DEAR SIR,—The last mail from India, like the two or three preceding, has brought us afflictive tidings. Our missionary band is enfeebled by sickness, and thinned by death. The Lord is saying to us, "Be still, and know that I am God." Our brethren "are perplexed, but not in despair; cast down, but not destroyed." The great work of giving to idolaters and Mahommedans the word of God, is still advancing. Our translators and mission press are, I am thankful to say, not hindered. The following announcement will be read with lively satisfaction. It reached me by the overland dispatch on the 9th instant.

New Edition of the New Testament in Hindustani.

"We are happy to state that another edition of the New Testament in Hindustani, has just been completed. The volume consists of 540 small 12mo pages; it is therefore the most compact form in which this large portion of the word of God has hitherto been presented in this popular language. The edition consists of 3000 copies of the entire testament, besides 1000 copies of the Four Gospels, and the Acts of the Apostles in a separate form. May that Great Spirit by whose inspiration the sacred text was originally written, render this version the honoured instrument of imparting to very many the saving knowledge of the truth as it is in Jesus.

"For the generous aid rendered them in this important department of their labours, the missionary brethren desire to present their very grateful acknowledgments, while they indulge the hope that the example set by some will be followed by many more, that as the demand for the word of God increases, the means of multiplying copies of the sacred volume may also increase."

It will be apparent to our churches, from these repeated communications I have the pleasure to send you how diligently our beloved brethren are carrying on their important labours in the department of biblical translation. It will, I trust, be equally obvious that our efforts at home must be augmented, unless we mean to disappoint the hopes we have raised by the formation of our Bible Translation Society. It cannot be questioned that by this measure we have given an increased impetus to their zeal, and shall we now deceive their expectation?

Will our friends allow me to remind them that the first year of our new institution is drawing to a close, and that many of them who hailed its formation have not yet sent us their aid. Some have perhaps waited for a deputation to visit them, but we have not been able to send deputations. A new society has not the agencies at command which older ones possess. They will, I trust, therefore, make up among themselves their intended bounty, and transmit it either to the treasurer or to me. The officers of auxiliary societies will also be good enough to remit what they have in hand by the 20th of March. Notice of the annual meeting will be given in the next Magazine.

I shall be happy to supply our papers for distribution and collecting cards on application for them.

I am, dear Sir,
Yours in Christian love,
EDWARD STEANE.

P. S. Remittances of a small amount may be sent by a post-office order.

QUERIES AND ANSWERS.

To the Editor of the Baptist Magazine.

DEAR SIR,—It will exceedingly oblige the writer, and some other readers of the Baptist Magazine, if yourself, or some of your valuable correspondents, will interest themselves to answer the following queries connected with the "Church-rate question."

1. If a Dissenter should be chosen at a vestry-meeting to serve the office of church-

warden, can he by law be compelled to act, or may he refuse to be sworn in?

2. May any parishioner refuse to be sworn in to fill the office, after he has been nominated and chosen at a vestry meeting?

3. Is there any law which will compel the parishioners to appoint a churchwarden, upon the event of no one choosing to fill the office himself, and not wishing to trouble his neighbour by placing him in the unpleasant situation?

Thus, if a vestry meeting should be called, and all the parishioners absent themselves, or if present all refrain from nominating any one to the office, can the rector, dean, or bishop, nominate and compel such person to fill the office?

Explicit answers to these questions will materially assist some of our rural districts in their parochial movements at the coming Easter.

I am, dear Sir, most respectfully,
Your obedient servant,
Dec. 5, 1840. W. S.

Having submitted these questions to T. H. Boykett, Esq., Secretary to the Anti-Church-Rate Society, he has favoured us with the following

ANSWER.

1 & 2. A churchwarden duly elected may be directed by the Spiritual Court to take the oath of office before the proper ordinary or officer (Cooper *v.* Allnutt, 3 Phil. Rep. 166); and if he refuse to take his office he may be excommunicated, and no prohibition will lie (Gibs. 216, 243, 961; Rogers *v.* Davenant 1. Mod. 194).

3. Churchwardens are sometimes appointed by the minister, and sometimes by the parishioners, sometimes by both together, according as the custom of the place directs (1 Bla. Com. 394. 2 Atk. 650. Hubbard *v.* Penrice 2 Stra. 1246. 1 Ventr. 167).

When there is no such custom the election must be according to the directions of the canons of the Church; and canons 89, 90, direct that all churchwardens or questmen, in every parish shall be chosen by the joint consent of the minister and parishioners, if it may be; but if they cannot agree upon such choice, the minister is to choose one, and the parishioners another (Gibs. 241. Cattan *v.* Barwick, 1 Stra. 145. Hubbard *v.* Penrice, 2 Stra. 1246).

If parishioners were to refuse, or neglect, to appoint a churchwarden, or churchwardens, a *mandamus* would lie against them.

QUERY.

Is it scriptural for a person to administer the ordinance of the Lord's supper who is neither a member nor an officer of the church to whom he administers it?

Y.

ANSWER.

"To administer the Lord's supper" is not itself a scriptural phrase. The disciples "came together to break bread;" they met "to eat the Lord's supper;" but there is no mention in the Acts or the epistles of an authoritative act called "administering" the ordinance. The church of Rome declares that "to priests alone has been given power to consecrate and administer the holy eucharist;" but nothing of the kind is taught in the New Testament. Doubtless in the observance of this solemnity some one must preside, and if there be a pastor, it devolves on him to do so as a part of his habitual superintendence; but, if there be not, we know of no scriptural principle that should prevent those who are about to partake from requesting any suitable person to preside on a single occasion.

QUERY.

"A Constant Reader" inquires whether in Jude 3, where the apostle calls on believers to "contend earnestly for the faith once delivered to the saints," he refers to the doctrine of the gospel in general, or to that in particular which Paul recites as delivered by him to the Corinthians, Ep. I. chapter xv.

ANSWER.

The date of Jude's epistle, the plac where it was written, and the persons to whom it was first communicated, are all unknown; but there can be no reason to suppose that he had any special reference to a phrase used by Paul in addressing the church at Corinth. The statements of divine truth made originally by the apostles and received by all believers, constituted "the faith once delivered to the saints," and to these it is the object of the whole epistle to advise the readers to adhere.

EDITORIAL POSTSCRIPT.

In addition to the foregoing letters respecting a clause in the constitution of the Bible Translation Society, others have been transmitted by several respected writers holding various opinions on the subject. Had our limits allowed their insertion, it would not perhaps have been advisable to print them, as they do not add anything material to what has been advanced, and would have most probably called up new respondents. The Editor hopes that the discussion may now terminate. Having published Mr. Morgan's appeal to Dr. Murch and Mr. Stovel, the replies of those gentlemen, and Mr. Morgan's observations upon them, he submits that nothing more is necessary to enable the friends of the insti-

tution to form their own judgment on the subject of remark, and that individuals who wish to express their opinions respecting it may advantageously address them in a more private manner to the Committee. Should either of the officers of the Bible Translation Society deem it requisite to offer any observations on the case as it now stands, it will be right that he should have opportunity to do so; but, if not, our correspondents will have the goodness to consider the discussion as closed.

The annual meeting of the London Association of Baptist Churches was held a few days ago, when the reports presented were encouraging, though they did not exhibit so large an increase as in the preceding year. The number received by profession into the twenty-four associated churches appears to have been 488; and the clear increase 312, being on the average thirteen per church: the year before the average increase was nineteen. The aggregate number of members in the Association is 5182. Assistance has been rendered during the past year to two infant churches; but, considering the extensive and important sphere which this association occupies, it is to be regretted that its exertions in this department are not on a larger scale.

The small number of Baptist churches in the western part of the metropolis is a subject which calls for the special attention of those members of our denomination whose residences are west of the Haymarket and of Tottenham Court Road. If any persons who are disposed to take a part in the raising of new churches in the immense districts in which there are none, will communicate their names to the Editor of the Magazine, he will endeavour to make such arrangements as may enable them to act in concert with each other, and to obtain the advice of some pastors who are anxious for denominational extension. The mention of chapels, or buildings that might be converted into chapels, which could be obtained in eligible situations, might also materially facilitate their views.

Having received communications of opposite character respecting the Corn Laws, we beg to say that the subject does not appear to us to be one that can be discussed advantageously in our pages.

Authors and their immediate friends are sometimes disconcerted at the brevity of the critical notices which some of their publications receive. To the former we beg to say that some authors have reason to congratulate themselves that they have escaped with a short notice; and to the latter that the book that obtains even a short notice gains more than our limits will allow us to give to many others.

Appeals for increased contribution to Societies whose claims are well known, especially of Societies having ample means of communicating with the public, are articles which we cannot welcome.

PROFITS OF THE MAGAZINE.

The following sums were voted to the widows of Baptist ministers, by the proprietors of this work during the last year.

MIDSUMMER.

		Recommended by
M. C. ..	£4	Rev. Thos. Winter.
R. E. ..	3	Wm. Jenkins.
A. E. ..	3	Benj. Price.
S. W. ..	4	J. M. Soule.
M. V. ..	4	Wm. Gray.
A. F. ..	3	Hugh Jones.
E. E. ..	4	J. H. May.
M. G. S. ..	4	

CHRISTMAS.

S. W. ..	4	F. A. Cox, D.D.
E. C. ..	4	J. Puntis.
A. M. ..	4	Thomas Swan.
H. P. ..	3	S. Price.
A. M. ..	4	J. K. Holland.
A. C. ..	4	J. B. Shenston.
M. W. ..	4	J. Aldis.
E. B. ..	4	J. Edwards.
A. E. ..	3	Thos. Thomas.
E. J. ..	3	Geo. Thomas.
E. R. ..	3	J. Richards.
E. C. ..	4	J. Peacock.
J. W. ..	3	D. R. Stephen.
M. E. ..	4	Thos. King.
E. W. ..	4	J. Carrick.
A. C. ..	4	J. Dyer.
S. D. ..	3	J. Richards.
S. W. ..	4	Thos. Winter.
M. N. ..	4	W. Walton.
J. M. ..	4	F. Vincent.

MARRIAGES.

Notices of Marriages celebrated in Baptist Meeting-houses, or by Baptist Ministers, will be published free of expense, if properly authenticated with the minister's signature.

RECENT DEATHS.

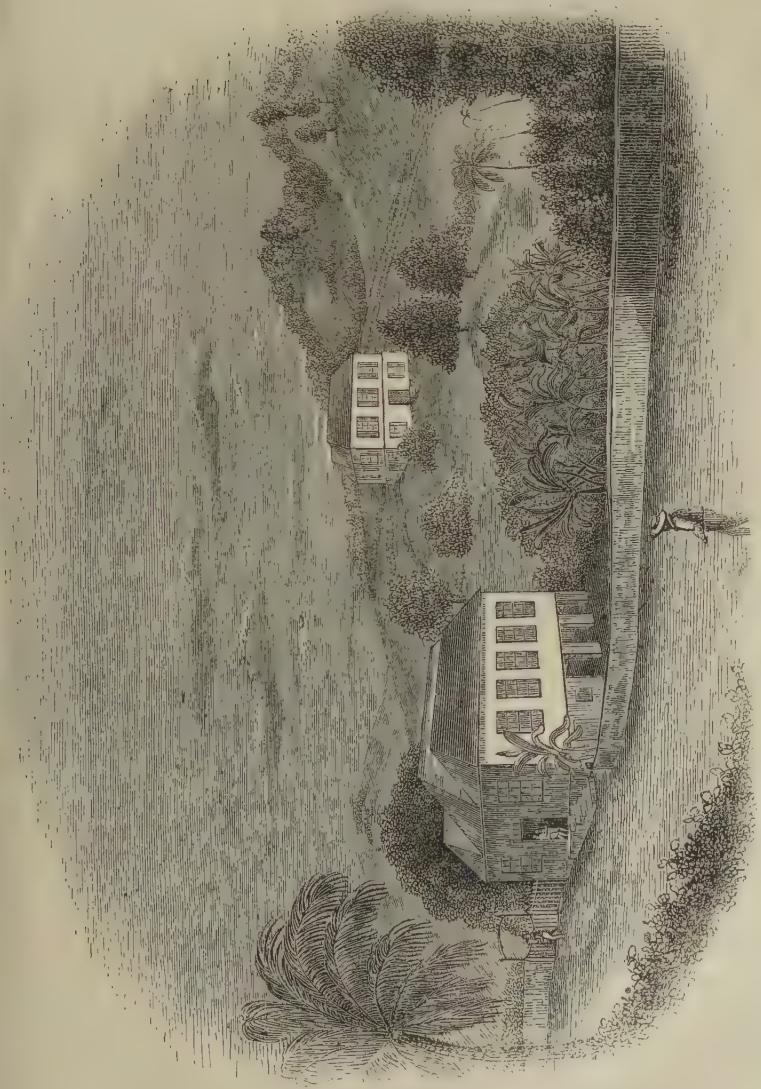
Notices of Deaths of members of Baptist churches, if properly authenticated, will be freely inserted.

In the Press,

A Critical Examination of the rendering of the word βαπτιζω in the Ancient and many of the Modern Versions of the New Testament. By F. W. Gotch, A.B., Trinity College, Dublin.

THE

MISSIONARY HERALD.



STEWART TOWN JAMAICA.

STEWART TOWN, JAMAICA.

Our engraving for the present month represents the chapel at Stewart Town, in the parish of Trelawney, on the north side of Jamaica, the residence and principal station of our missionary brother, Mr. Dexter. This station was formed in the year 1829, and the last Annual Report from Jamaica states, that at the close of 1839 there were 533 members in full communion, and 550 inquirers. Connected with this, is the station at Rio Bueno, formed at the same time, and a smaller at New Birmingham, commenced in 1838. The three comprised, last year, a total of 1121 members, and 1160 inquirers; the schools containing 936 pupils. Some interesting details respecting the stations under Mr. Dexter's care will be found in our numbers for April and December, 1840; and we apprehend the cause of truth and piety has been advancing in these churches as favourably as among any others on the island.

CONTINENT OF INDIA.

CALCUTTA.

We have had, during the last few months, to report, in quick succession, the ravages of disease and death among our beloved missionary friends in Bengal. It has pleased God, in order to humble and prove us, and try our faith in himself, to add yet another stroke to those previously inflicted. Intelligence just arrived from Mr. Thomas, conveys the painful intelligence that Mr. George B. Parsons, who left England so lately as September, 1838, is thus early numbered with the dead. He expired under the hospitable roof of Mr. J. B. Biss, of Calcutta, on the 13th of November last, in the 28th year of his age; adding one more to the lengthening catalogue of those servants of the blessed Redeemer who have willingly poured out their lives as a libation on the offering of the Gentiles.

Our lamented young brother possessed originally a sound and vigorous constitution, but during the last rainy season, exposure to the warm vapours, so prevalent at that time, appears to have induced inflammation of the throat, which laid the foundation of the disease which has now terminated his valuable life. On being obliged to intermit his labours at Monghyr, he accepted the Christian hospitality of a pious magistrate at Bhaugalpore, whose love to the Redeemer prompts him to show kindness to all his servants, quite irrespective of sect or party. Here the opinion of the resident surgeon was quite in unison with that of the medical gentleman at Monghyr,—that there was no ground whatever for apprehension, but that in a little time Mr. Parsons might be expected to resume his post. Subsequent symptoms, however, proved that these anticipations were not well founded.

An extract from Mr. Thomas's letter, dated the 16th of November, will best complete our narrative:—

> I stated in my last, that brother Parsons, of Monghyr, had been ordered to be silent for six months. Now what shall I say? Alas! his work is already done—his race is finished—he has gone to join the company of the redeemed who are before the throne.
>
> About a fortnight ago I received a note from Mr. Moore, saying that his medical attendants had ordered his immediate return to England, and that at the request of our brother, he wrote to request that a passage might be secured in one of the first ships. This was followed a day

or two after by the doctors' certificate, which expressed in very decided terms their conviction that an immediate return to England afforded the only chance of recovery. As from this document it was evident that our dear brother was suffering from consumption, we had strong doubts respecting the propriety of his return to England, and intended, on his arrival in Calcutta, to reccommend his going to Penang or China, or some other place better fitted for persons labouring under hectic complaints than England, and therefore awaited his arrival with some anxiety. Indeed, I felt apprehensive that he would not live to leave the country, but would either die on his passage down from Bhaugalpur or else in Calcutta. Our dear friends were to have left for Calcutta on Monday, the 2nd inst., but Mr. P. was then too unwell to venture, and the doctor was anxious to see the effect of the medicines he then prescribed. On Wednesday, the 4th, being rather better, they commenced their journey towards Calcutta, where they arrived on the evening of Wednesday, the 11th. On Thursday they took up their abode with our kind friends, Mr. and Mrs. Isaiah Biss, just calling at the Mission-house as they passed. The next morning I called to see him, as did the brethren Ellis, Tucker, and Wenger. In the evening brother Yates went to see him, and spent two or three hours in his company. Little did either of us think we were then enjoying the last interview we should ever have with him on this side of eternity, but so it proved. His appearance, though indicative of disease, was not so much altered as I had expected, and his voice, though evidently measured, and used with great caution, was yet clear, and, within the measured limits in which he used it, strong; and hence we were not prepared to expect so sudden a termination to his valuable life. Shortly after brother Yates left, which was before eight or nine o'clock, he retired to rest, and slept unusually well, until he was awaked by Mrs. Parsons to take his medicine. I understand he again slept, but about half-past eleven o'clock a fit of coughing came on, a blood-vessel was ruptured, and being unable to bring up the discharge, he almost immediately expired, and thus realized what I have since learned was his earnest desire, viz., to die in India.

His career has been short, and one of much suffering, but not, I trust, in vain. He was ardent and laborious; it was in his heart to do much: he was ready to lay himself out to spend and be spent for God and souls. That devotedness has, no doubt, been accepted, and though he was not permitted to accomplish what his fond heart had planned—and though, in his continued affliction and early removal, there is much we cannot understand, we may rest assured, that when the whole shall be surveyed in the light of eternity, it will be distinctly seen that infinite wisdom and love attended him through every scene. He has now, we feel assured, entered the joy of his Lord.

What was the state of mind in which Mr. Parsons met the last enemy, will appear from a sentence contained in a letter, written while at Bhaugalpore, to his widowed mother:—

Let us take courage, and be cheerful, for we are drawing nearer and nearer our happy home. Soon, very soon, Jordan will be passed; the glories of the New Jerusalem will have enraptured our spirits; we shall have bid an eternal adieu to sin, and sorrow, and pain, and infirmity, and danger; we shall have rejoined those dearly beloved ones who have gone before us, and around whose graves we once wept; all the holy and the good, whose names we revere, and whose lives we read with pleasure, will have become our bosom companions; and, what exceeds all, indeed all conception, we shall have seen the glory of our exalted Lord, have caught the smile from his unveiled face, and have held immediate communion with him! These are the gifts of free grace, and shall a few light, momentary afflictions becloud the face of all this glory? The Lord enable us to look at the things which are eternal!

Mr. Parsons is the third individual, belonging to the same family circle, who, at different periods, and under different circumstances, has been called to the heavenly rest from the Baptist Mission in the East. "*Blessed are the dead which die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.*" Rev. xiv. 13.

Just one week after the removal of Mr. Parsons, arrived the *Jessie Logan*, which conveyed his younger brother, Mr. John Parsons, with Mrs. Parsons, and Mr. and Mrs. Evans, whose departure from Liverpool was announced in our number for August last.

HAURAH.

FROM THE REV. T. MORGAN.

In my last communication I related the particulars of the conversion of a respectable young Brahmin. I have much pleasure in confirming the opinions I then expressed of his piety and sincerity; he has hitherto continued firm and faithful, and has realized my fondest hopes.

He was baptized by me at Haurah chapel, on the 2nd of August, in the presence of a large congregation, amongst whom I observed in the body of the chapel, some Kulin Brahmins, several churchmen, and Catholics, besides a great number of natives under the verandah of the chapel and at the windows.

Before descending into the water, I asked him the reasons of his renunciation of caste, and embracing the Christian religion, and what were the doctrines which he now believed. The following are his answers:

"I forsake the Hindu religion—

1. "Because the shastras are contradictory. The Bedas forbid image worship; the Puranas command it. Two commands so contrary to each other cannot possibly proceed from God; therefore I infer that both the Bedas and the Puranas are the production of men, and are unworthy of belief.

2. "The actions of the gods, as represented in the shastras, tend to produce impurity of mind; and they cannot be gods, because they are destitute of the perfections of God. God is holy, they are unholy; God is omnipresent and omnipotent, they are destitute of these attributes.

3. "In all the incarnations of the gods, there was no atonement made for the sins of mankind."

He then expressed his belief in the leading truths of the Gospel, and made a profession of repentance towards God, and faith in the atonement of Christ, and concluded his address as follows: "And now I forsake my brothers and sisters, all my friends and relations, and all my worldly prospects, for the sake of Christ, and pray God to enable me to walk according to the Gospel of Christ; and you, brethren, pray for me."

At the conclusion of this address it was evident that many hearts were moved even to sobs and tears. The natives, both in and outside the chapel, listened with the most profound attention.

Thus does the Gospel prove to be the power of God unto salvation. It requires no small decision of character to enable a lad of sixteen to cut off all intercourse with those who are near to him by the ties of nature, and to put himself in the hands of strangers. This is "taking up the cross, and following the Lamb."

Brahmins sometimes call upon Hurrish, and express their astonishment that he should have renounced the religion of his fathers. One of them said, "You are a Brahmin, how came you to do this?" Hurrish replied, "I cannot worship an image which cannot see nor hear; and if you will let me see your blood and that of a sudra, and show me any difference, I will honour you." To this the Brahmin would by no means consent.

The repeated occurrence of cases like this will materially tend to weaken the confidence of the people in their religion.

When the Jagannath Puja was celebrated near Haurah, I visited the spot, and took with me some hundreds of tracts. After having gained access near the car through the crowd, I thought it would be rather a novel thing if his godship would permit Christian books to contaminate his throne. I made the experiment by giving some tracts to those who were seated on the level part of the car. They were taken, and more, and more, until the very shrine of the god was covered with tracts from one extremity to the other. My triumph was complete; I could not help exclaiming, "What a change!" When the crowd saw it, they pressed round, and the distribution of all my tracts was the work of a few minutes. These things are trivial in themselves, yet they are evidences that a change of no small degree has taken place in the minds of the natives.

Our English congregation is gradually but steadily increasing. I hope before long to furnish you with the particulars of the baptism of two more, one of whom was educated in the Catholic religion.

DINAJPUR.

FROM THE REV. H. SMYLIE.

1st May.—I stopped in Sadamahl a few days on my return from the mela, and I was happy to observe a manifest change for the better in the people there. Budhu, our native brother there, had adopted a plan I have long thought desirable; that is, he questions all on a portion of Scripture weekly, which has been the means of doing good.

Nalk Muraa Mela.

This has been the best season I have ever spent at the mela. I distributed 600 tracts, and 100 Gospels, which is about 200 more than have been distributed in former years. Those who received them were evidently thankful. While distributing the word of life, there

might be seen around me numbers earnestly reading the books they had just received, amidst all the din, and bustle, and dust of the mela, and although others were pushing their way through the crowd, often disturbing them, still they continued to read. A European, who was passing, stopped a little time with me, and looking at the people reading, without appearing to notice him, he said, "This is very interesting: I never saw any thing like this before; see, how they read!" I answered, "Yes, times are altered, and altering." Others were seen sitting in their little low tents with a few others —perhaps people they knew nothing of, and are never likely to see again; but they had got a new book, those around them could not read, but were anxious to know what it contained, and thus listened with attention. In such a place as this I met with no opposition, but, on the contrary, with unexpected assistance. A young Brahmin who accompanied us from Sadamahl, attended me during the whole of the mela, distributed tracts with as much zeal as if he had been one of our own people, and so did a young blacksmith who also resides near Sadamahl. On the last day of the mela, a very respectable, well dressed Mussulman, whom I knew nothing whatever of, stood within a little distance from me, and exerted himself to the close of the day in keeping the people from at once rushing upon me, so as to interrupt the work I was engaged in, or in preserving me from being borne along with the mob. One thing I rejoiced to see, that while thus employed, they were not rude, but dealt mildly with those whom they requested to depart, as they had got books, that others might be able to approach with more ease. I am sorry I could not learn from whence this Mussulman came, as he disappeared while I was dismounting from the top of my palki, and before I had time to address him. The young Brahmin is not ashamed publicly to tell his people, that he will not attend to Hinduism, and when the household priest called, he plainly told him he would have none of his instruction, for if he could not cleanse himself from sin, he was sure he could do nothing for others. He often accompanies the native assistant to the hat, as he did me to the mela. Some few of the people told me they had obtained tracts last year, and repeated some part of them, but I could only imperfectly hear what they said. Others requested me to preach to them, but this could not be done. Some who could not read, pleaded very earnestly for books, saying, they had a son or some other person to read for them, nor would they go away till I had given them a small tract. A good feeling prevailed among the people, and they would frequently say, "Take care not to take the books if you cannot read, for it will not be good for those who do so, or for those who ill-use these books, because all they contain is good." Some would say, "It is God's word;" others had been directed by some relative or neighbour to take care not to return without a book, as they seemed to be sure I would attend the mela. Some of these would stand long with their hands clasped, pleading for a book, saying, "We cannot go home without one, for such was the order we received, that should we return without it, we should bring displeasure upon ourselves." Much of my time was taken up listening to persons reading a portion of the book they were about to receive. Those who were favoured with Gospels were evidently pleased, and went away with every appearance of gratitude.

Spreading taste for reading.

I am sorry to see that numbers of people buy the vile books which have been sent up from Calcutta for sale. Should any one be disposed to ask what those books contain, I would answer, that their contents are such, that no man could mention them in public without shame. When I have met people with one or another of them in their hands, and asked what they had there, they have been ashamed, and hung down their heads. Can no stop be put to this torrent of filth? If their countrymen will send books to Dinajpur, let them send something useful, and not writings that excite the most corrupt lusts of the flesh.

For some months past I have not been able to preach in the public bazaar, for I no sooner enter the bazaar, than I am surrounded by old and young crying out for books. Others come to tell me that they have read the book they received, and to repeat what they have committed to memory, and to get another book. The following will in some measure show the spirit the people are in. The Brahmins very seldom interfere now; when they do come, it is to get a book, and to go in peace.

1st April, 1840. In the afternoon I went to the bazaar, where I found a number of people waiting my arrival to repeat what they had committed to memory from books received a day or two ago, and to claim the promised reward for so doing. Cases of this kind are becoming common, and numbers of the H. C.'s school boys do the same, and that daily too.

To-day two young men I had seen in the bazaar called for books. They said, "We have come for books, and we request you to give us large ones, as we come from a far country, and may never have an opportunity of calling again. We want books which contain every thing necessary to salvation, books which we shall be able to read always." To one I gave the New Testament, and to the other the Gospels with the Acts. To-day, in the bazaar, a young man asked me for a book, which when he had received, he read aloud for some time, and then turning hastily to me, said, "Sir, why do you give away so many books? Do you do this to increase your holiness, and to obtain holiness and heaven; or is there any worldly advantage arising from your so doing?" I answered, "We acquire no holiness by it, nor do we expect to obtain heaven, or any worldly profit thereby.

If heaven, holiness, and pardon of sin could be obtained in this way, criminals would only have to give away a few books, and all would be well; but we have never heard nor thought of such a thing; and if a criminal, when condemned by the judge, was to say, 'Oh, pardon me, and I will give away books for my pardon,' would he therefore receive pardon?" "No," was his reply; "but why then do it, seeing there is no profit?" "We do it in obedience to the command of our Saviour, and because without the knowledge contained in these books no man can know the way of salvation. We do it for your and not for our own profit. Go now," I continued, "through the length and breadth of the city; inquire of every soul; no man can tell you the way of salvation. We hope to be saved only through Jesus Christ, and not by giving you books." He stood in silence till I had concluded, and then answered, "That is very true," at the same time clasping his book with both hands.

I would have said more, as he appeared interested, but just at this time three Brahmin pandits came up in a very friendly manner. One of them said, "I am the man to whom you gave a book some days ago, we beg that you would give us large books, in which we shall find every thing, and we wish the books to be in Sanskrit. We will read the whole; we wish to know all." As they were withdrawing, they said one to another, "This man is a great pandit, but we are pandits too." They seemed anxious to trace some relationship or link of affection if possible. Oh, that the time would come when all shall be one in Christ Jesus! Now several others addressed me from the outer circle of my audience, calling aloud, "Sir, we want books that will tell every thing about Jesus Christ." Another said, with his hands clasped on his breast, "I will go with you, if you will teach me the way of salvation." His desire appeared warm for the moment, but soon became cold, for although I invited him to my house, he never came. Oh, that our God would fan every such desire into a flame that would burst and burn its way through every opposition!

BARISAL.

FROM THE REV. J. BAREIRO.

Extracts from a Journal for May.

In my last, I forgot to mention a long and interesting conversation I had with a deputy collector, who having studied at the Hindu college, was found qualified to fill the situation he holds. The conversation, which lasted for nearly two hours, although not profitable to him, may have been so to the young men of the school, in whose hearing it was carried on. There were many points at last granted, which he at first tried to evade, and which were illustrative of the Christian religion. The bairagi, at Shagardi, still continues an inquirer after the word of God. Of our translation of the Psalms in Sanskrit I have given away three copies. Two persons who were imperfectly acquainted with its character, have made themselves proficient to read it fluently. It is much admired. One of them read a little to me the other day, when I gave him a copy of the Gospel of Matthew in Sanskrit. The translation of the references into Sanskrit verse is, I think, a very great improvement, so, at least, it strikes me, who am ignorant of the language.

5th. Spoke to three men and three women at Shagardi, who had come there from a great distance. A boy amongst them could read our tracts, and was supplied with a few for the better information of themselves and their neighbours.

6th. In the hearing of a brother, I held at home an argument with a Maulavi who is acquainted with many doctrines of the Christian religion. The Trinity was the chief point of discussion. We spoke particularly of the divinity of Christ, and the descent of the Holy Spirit on the day of Pentecost, the particulars of which I related to him, giving him a copy of the Testament in Hindustani for perusal.

11th. At home with a pandit who does not believe in the superstitious observances of the Hindú religion, and three other Hindus, one of whom had followed the pandit. Held a very long, and I trust profitable, conversation with them on the religion of Christ as distinguished from Hinduism, and other false systems of faith. The pandit appeared to be more than usually serious. Many things startled him, and apparently made a powerful impression on his mind. The different topics of my conversation I cannot here mention, but they were of a nature to humble man and glorify God. The man went away expressing his heartfelt satisfaction with what he had heard, and promised to visit me again. I think I have made some mention of this man in one of my former communications, and of his having heard the word of God from me some years ago, soon after I first came here.

16th. At an East Indian's; spoke to three nominal Christians on the duty of observing the Sabbath.

18th. I spoke of the general depravity of man, and of the necessity of a true atonement by Christ, to three Hindus, at home, one of whom was a scholar of mine before.

19th. Spoke to a man (a native) to follow up in his conduct the doctrines of the Christian religion, of which he has a good knowledge.

20th. Spoke to the wife of the above, who at one time had some knowledge of Christ, but having suffered great distress whilst living among heathens, she had lost what little she had. She, with her children, (the husband being employed in the mufassal,) attend worship in the morning at my quarters, and in the evening at the native Christians'. Had some religious conversation with the pandit of the school. In the evening went out, and had a profitable conference with a respectable East Indian, who, living in the mufassal, is in a dangerous state as it regards his salvation, being left entirely destitute of the means of grace. I touched particularly on those topics the serious consideration of which may keep him from relapsing into Mohammedanism—a temptation to which many nominal professors of the Christian religion who are living in some remote corner of the country, are not unfrequently exposed. Some have even erected mosques, and others "Kali Baris," for the worship of the false prophet and the Hindu goddess, and yet each thinks himself better than his neighbour.

23rd. From a conversation with the pandit who was with me on the 11th, it would appear that he had rightly appreciated the word spoken to him, for he evinced the same desire, if not greater, to learn the right way. It was, therefore, with feelings of great satisfaction I carried on the conversation, which took place in the presence of two old hearers, one a follower of the pandit, the other a maulavi. I spoke of the chief doctrines of the Gospel, heart religion, on the necessity of regeneration, repentance, &c.

DACCA.

FROM THE REV. W. ROBINSON.

Desire for Scriptures and tracts.

June 3rd. The desire for books continues; but the applications for them have become few, because it is generally known that I have none to distribute. Tracts are much wanted for schools, and for families where children are learning to read; but I have of late given them very sparingly for these purposes, because we have but few remaining. As you have, however, informed me that another grant of 10,000 has been made by the good Tract Society, I shall now become a little more liberal. We are very glad of the tract entitled, "Reasons for not being a Mussulman." The Mussulmans continue to accept copies of it very readily; hence we infer, that it is not in very bad odour among them. One evening, when we were distributing copies of this tract, and of the single Gospels in Hindustani, in the squares of Dacca, commonly called the Choke, four Jews came and insisted on having a Gospel each. I think they received four copies of the Gospel of Luke. One inquired for Hebrew books, but we had none. I believe there is a small mercantile firm at Dacca, composed wholly of Jews, but I have never visited their warehouse.

A new Bungalow Chapel.

I feel much pleasure in stating that we have been able to erect a small bungalow chapel at Dacca. Its situation is excellent; it is by the side of the principal road in the city, yet in a perfectly quiet place. We feel no difficulty in getting a congregation; and we believe that, could a preacher remain there the whole day, he would always have some hearers, and, at certain hours, a great number. We have furnished it with seats that will accommodate forty or more people. They are what in Bengali we call "machans;" but as our friends in England may not know what a machan is, it may be as well to tell them. In Malay and Javanese it means a tiger, but in Bengali it is nothing so dreadful; it is only a stage or a floor of split bamboos. The legs of the seats in question, are whole bamboos fixed in the ground, the upper part is composed of split bamboos, or, to anglicise the expression a little, bamboo laths, tied on with strings, and covered with a coarse mat, to give the whole a neat appearance. Perhaps some fashionable people might smile at my ideas of neatness, but I beg to assure all whom it may concern, that these rustic seats of the grand city of Dacca, are a luxury to many of the poor natives; and I have some reason to think that many a weary traveller, tempted by the accommodation offered him, will step in and place himself, for half an hour, under the sound of the Gospel. The preacher is elevated a few inches above his audience by a platform of earth; while two posts stuck in the ground, and a board nailed upon them, form his pulpit. "Such is the first native chapel at Dacca!" No, my Christian friends, such is the second native chapel at Dacca; for there was one here before, but the preacher died, and no other being sent to supply his place, the chapel was closed, and never re-opened. May your prayers to the Lord of the harvest for more labourers, and your liberality in supporting them, prevent this chapel from being closed.

Use made of the Chapel.

I must now tell you what use we have made of our new chapel. I went one evening, before it was finished, and took a seat there with a few tracts in my hand; three natives, who were passing, saw me, and came and seated themselves by me. We entered into conversation,

and one of them read part of a tract; but when I offered them some tracts, they refused them. I was surprised; but I found on inquiry, that they were persons who had just arrived from the country, and who had not, as I supposed, heard of the great anxiety for books which prevails in the city.

I went to the chapel another evening, when brothers Leonard and Chand were both there. A crowd collected, and we had much disputing. One demanded to see God, as a preliminary to his believing what we said. "You Hindus," it was replied, "say that God has no shape; how then can he be seen? And if, as you say, God has no shape, why do you represent him by an image, and pretend to worship him under the form of that image?" A few smiled, and seemed to feel, for the moment, the folly of image worship. Another person, however, replied: "God became incarnate, and we worship him under the forms which he assumed when incarnate." "Do you then say that Ram and Sib, and others of your debtas, are God? I deny that they are God; for they were exceedingly wicked, and God is holy. Our shastras are now in the hands of many of you, and they speak of an incarnation of the Deity; Jesus Christ was God incarnate. Read our shastras, and compare him with your Krishna, and Ram, and Sib. We challenge you to point out one fault in Jesus Christ. Who then is God incarnate, our Jesus Christ, who was perfectly holy, or your Krishna, Ram, and others, who were, as every body knows, exceedingly wicked?" Several would carry on the dispute, and it led to many of the filthy stories of the Hindu mythology, and at last to the churning of the sea. When asked where the sea was, and a few similar questions, they replied, "Our shastras assert these things, they must, therefore, be true; and your system of geography is wholly false." These assertions excited the derision of several lads belonging to the Government school, and our opponents, finding that they had got the worst of the argument, retired, and left us masters of the field. We regretted that the time had not been spent to better purpose, but we must sometimes argue these points, lest the poor Hindus should think their system incontestibly true. "Answer a fool (sometimes) according to his foolishness, lest he be wise in his own conceit." Hinduism must fall even before human science, but the Gospel only can change the heart.

A G R A.

FROM THE REV. R. WILLIAMS.

Aug. 15. Having just now a little time to spare, I think I cannot employ it better than in writing you a short account, so far as I am able, of the state and prospects of the Redeemer's kingdom among us. I deeply regret that I have it not in my power to write much that is very encouraging, though perhaps it may be shown in the sequel, that while we have much to deplore, as it respects the little prosperity and advancement of the kingdom of Christ, yet we have no reason to despair of ultimately obtaining success. We have latterly had no additions to our church, though the congregation is as large as usual, and the good word of God is statedly preached. But amidst our discouragements it is consolatory to know, that the Lord has said, that his word shall not return unto him void, but shall accomplish that which he pleaseth, and shall prosper in the thing whereunto he sent it; that he will bring about his own great and glorious designs, by means, which not only appear to carnal men inefficacious, but even contemptible; as it is written, "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are, that no flesh should glory in his presence."

Since my return from Simla I have not been able to attend to much direct missionary work among the natives, in consequence of other equally necessary engagements. I have, however, occasionally attended the market here, and also some villages near at hand, in company with brethren Greenway and Ganpat. I observed that the people generally heard the Gospel with much attention, and showed great readiness in accepting portions of the holy Scriptures and tracts, a considerable quantity of which have been distributed amongst those who can read, and only to such do we give them, for we think that an indiscriminate distribution is a great waste of that which is in itself most precious, and for the price of which much "silver is weighed;" nor should this fact ever be lost sight of, or thrown into the shade, either by those who contribute towards the support of the Bible Translation Society, or by those who are employed in distributing; in order that the former may give liberally, and that the latter may distribute judiciously. A few days ago a native asked me to give him a book for his brother, who, he said, could read very well. I said, "No, I cannot give it, because it is contrary to my established custom. If your brother will come and read to me, then I will with great pleasure give him a book."

I have just sent off some hundreds of tracts, two dozen copies of the Psalms, in Sanskrit, about fifty Sanskrit Gospels, six copies of the four Gospels and Acts bound together, and two entire New Testaments in Urdu, to the large mela at Mattra, by brethren Ganpat and Her-

ring, of the Agra Missionary Society. I wished to accompany them, but could not, having to attend to pastoral duties.

Many natives of my acquaintance have called to see me since my return home, to all of whom I made known the way of salvation, and to some I gave books; one man, a munshi, seemed to be much interested in the great truths of Christianity. He called again to-day. I trust that the Lord will work effectually in his heart, and ripen his convictions into action.

CEYLON.

In a letter from brother Daniel, dated Hanwella, July 8, 1840, after mentioning, as an apology for delay, his secluded situation, where he seldom sees an English face, and has for seven months preached but one English sermon, he proceeds:—

My last letter was from Madanpey, in the neighbourhood of Chilaw, and was written on the eve of my return to this place. I, at that time, intended to revisit that part of the island, with a view to carry into effect plans which I had contemplated during my residence there. But owing to some unaccountable cause, I have not been able to obtain a line in reply to different letters which both Mr. Harris and myself have written to the Modelier there. Thus all the hope I had cherished, in consequence of his promised co-operation, is destroyed, and I must wait, and observe the leadings of the Divine hand, both in reference to my own movements, and the location of the native brother, whom I had thought suitable for that spot. I have no doubt that the great Head of the Church is leading us in that path which will, in the end, be most conducive to the enlargement of his dominion around us.

I have, within these few days, been informed that our Society has determined to send out a printer and a printing press. When these arrive, some alterations must necessarily be made in our arrangements; and probably my disappointed expectations in one case, may be only for more extensive usefulness, connected with the changes that will take place in the other.

You will be naturally anxious to know how I am occupied, and what are the results of my efforts in this place. Although I trust it is the supreme desire of my heart, that in whatever place I am, I may obtain the approbation of my great Master and final Judge, (oh, may I meet no disappointment here!) yet, as I conceive myself answerable to those with whom I labour in the kingdom and patience of Christ, I shall endeavour to present a succinct view of those topics to you.

I think I stated about seventeen months ago, soon after taking up my residence here, that I had made Hanwella the centre of forty villages, and divided them into four sections, to be visited twice in the month, once by myself, and once by the native brother, who has long been stationed here. The plan which was then formed, we have been enabled, with very few exceptions, to pursue. These exceptions have chiefly been occasioned by the flooded state of the country in the rainy seasons, when you are obliged to go to any spot that is accessible, for in most directions all around appears like a wooded sea. When I have gone for a few weeks elsewhere, I have had my place supplied by some other person. Thus, both Carlois and myself have had, on an average, besides our Sabbath work, near ten villages each week to supply. People in England may think it an easy thing to go to a Singhalese village, and preach to the people the good tidings of salvation through Jesus Christ. They may be ready to conclude that a message of such astonishing grace and condescension will obtain the universal reception it deserves; and that, as soon as the missionary begins to open his commission, crowds of willing hearers will flock around him, and receive his message with breathless attention and joy. But, although I have no doubt such times of refreshing will come to this island, they have not yet arrived. The present race of missionaries, especially in the interior, have to sow in tears, and to labour amidst every discouragement. To collect people to hear the Gospel, and detain their attention long enough to enable them to see its real import, is one of those difficulties which every missionary here has had to struggle with. If you wished to collect them together to give them ardent spirits, or to see the cruel diversion of cock-fighting, &c., there would be no lack of attendants. If you had some monstrous lying legend to tell them, they would not only hear it with delight, but immediately receive it as true. If you call them to a devil's dance, or a procession in honour of a false god, or to hear the Bana read in a language they do not understand, or to all the delusions of image worship, or the false doctrines taught by the traditions of men, you will find tens of thousands assembling without the least difficulty. The multitudes which throng from all quarters to Budhist and Roman Catholic idolatrous ceremonies and worship, prove this. But call them to hear of the true God, their Maker, and the way of salvation through Jesus Christ, of the news which fills heaven and earth with rapturous joy, and they will laugh at you; they will ask, "What pay will you give us to do so? Give us a quartern of arrack, and we will come and listen to you." Or, if they are not so coarsely insolent, they

will invent some idle excuse, and presently leave you. If you ask them to call their neighbours into their houses, that they may hear what you have to say, they will, at times, while pretending to obey your wishes, run away, and not stay to listen themselves. I do not say that all persons who preach the Gospel have, to the full extent, these trials to endure. I state the result of my individual experience for about the last twenty months which have transpired since I left Colombo. These are things which we require strength from on high to support, and they should call forth the prayers and sympathies of our Christian brethren who are placed where multitudes flock around them, and hear with transport the tidings of a precious Redeemer.

Importance of Schools.

In this state of things, the importance of schools in this country, must be evident to all. By them, not only is instruction of the most valuable kind communicated to the youthful mind, but each school is a nucleus, to which the teacher may invite his friends and neighbours, with the parents of the children, to assemble at stated seasons to hear the Gospel. Our most successful operations, and flourishing societies have commenced, and are continued in this way. In the interior parts of the island about 8*l*. per annum will support a school; and I hope when our wealthy friends in England consider the beneficial aspect of education on the uncultivated minds around me, and its subserviency to the spread of the Gospel, they will, in addition to their general subscriptions, individually come forward with such a sum to assist us in these labours. What is eight additional pounds to many a merchant or capitalist around you? If about six persons, who can easily afford it, would thus act, how much pleasure, both in time and eternity, would they provide for themselves and others, and how materially would they aid me in my efforts here! Hardly any Missionary station in the island is so ill provided with these auxiliaries as Hanwella. The Church Missionary establishment at Cotta has twenty-one schools, while I have now only three, and, I fear, for want of funds, one of them must soon be discontinued. The resources by which I formerly supported these and other similar institutions, have, for the present, been discontinued. I have had, therefore, to advance, during this year, about 25*l*. Whether I shall receive it, I cannot say.

Mode of itinerant labour.

Where we have no school-room, in which to preach, I enter a village, and proceeding from house to house, I sit down in a chair, if I can find one, if not, on a mat, and endeavour to explain to the residents, in the plainest language with the most familiar illustrations I can employ, the way of salvation by Jesus Christ. Of course the address will be partly hortatory, partly conversational, and, sometimes, disputative, as the occasion requires. Sometimes the being and perfections of the eternal Jehovah; at others, the folly and wickedness of idolatry; again, the sinfulness and ruin of man; and the sufferings, death, and exaltation of Christ, form the principal topics brought before them. But I generally endeavour to give such an outline of the way of salvation through the dear Redeemer, that if the blessed Spirit should see fit to apply it to their hearts, may be sufficient to guide them in the only way to heaven. We then proceed to another house, and converse in a similar way; and having thus spoken the word in one village, pass on to another. Each day in the week, except Saturday, which is devoted to study and to Hanwella, is employed in these exertions, and in the journeys connected with them. I generally spend, on an average, six or eight hours. You may say, "What has been the result of these labours?" Oh, that I could tell you of success equal to your utmost wishes! of souls flocking "as doves to their windows." This is at present denied us. We have often to meet with little except contempt, laughter, and opprobrium. But we have to reflect on the promise of God, that those who sow in tears shall reap in joy. Probably we are depositing the seed, which will, at no distant time, spring up, and produce a glorious harvest. Some of the results we do see: a few days since I baptized two persons from a village about four miles from hence, who seem to be the fruit of these itinerating and colloquial labours.

The little church here, which about a year and a half since was only seven members, is now augmented to forty-two; thirty-five having been baptized, one excluded, and one restored. But we want to see a more visible display of Divine energy; to behold the Spirit poured out from on high! Aid us by your diligent and persevering prayers, and be not slack, O ye rich possessors of our British Israel, by your pecuniary contributions, to strengthen our hands in our efforts to save souls. I plead not on my own behalf. I ask nothing for myself. I take many a wearisome journey in this torrid land on foot, that I may husband the funds of the Society, and make them productive to the utmost in missionary labour. But I do plead for Christ, who has laid down his life for you, and for souls as deathless as your own; and if there be pity or love in your hearts, it will respond to the call. Let not the love of money rob Christ of your hearts, or cheat you of everlasting glory.

The fervent appeal with which this letter closes, has already, in some measure, been responded to. Two friends, who were present in Committee when it was read, each of whom contributes annually in various forms, a considerable amount to the Society, kindly signified their intention to subscribe the sum of

8*l.*, which Mr. Daniel specifies as the cost of a Singalese school. Is it too much to hope, that the whole kingdom will furnish four more such contributions, thus fulfilling the moderate request of our zealous and self-denying brother?

A SUBSEQUENT letter from Mr. Harris, dated from Matelle, eighty-eight miles in the interior, contains some very gratifying particulars of the progress of the work there :—

I have several times spoken of the place at which I am now for a short time sojourning. It is, I conceive, the most promising station we have, and one that bids fair to realize the most sanguine expectations of a warm and benevolent Christian heart.

I am living at Mr. Siloa's house, in the midst of the mountains; going out almost every day to the neighbouring villages, which are not accessible by those luxuries of a civilized life, turnpike roads, but which are hidden in the thickest part of the jungle, only to be reached on foot or on horseback. As we go, we are obliged alternately to mount and dismount: sometimes we clamber up the rocky precipice, then ride briskly along the villagers' beaten path, until some rough and rugged spot admonishes us to descend, and subjects us to a walk of a mile or two under a tropical sun.

Notwithstanding the two calamities of pestilence and persecution, there is a visible shaking of the powers of darkness in this place. After a longer probation than I deem necessary, I initiated fourteen members into the church of Christ, yesterday, by baptism, four females, and ten males. These were examined by me relative to their renunciation of heathenism, their knowledge of Christianity, evidential and experimental; proper attestations were given concerning their lives and devotional habits, and the Christian missionary, in my opinion, had no right to refuse their wish to join a community of persons worshipping the true God. Five others, under similar circumstances, were prevented from performing this public act of dedication by reason of the sickness to which I have referred. If spared until the day after to-morrow, I am to baptize five of the lowest caste, known here by the name of "Rhodias," or, if chiefs, "Hoolawallyas," who, though rejected by men, seem to have been accepted by God; and whose knowledge, as well as practice, might put many to the blush who have grown up to maturity amid the light and national advantages of England.

So far as human foresight can extend, or human wisdom calculate, the next year at Matelle bids fair to yield a still more productive spiritual harvest. While I am writing this, fresh intimations are given to me of decided conversions to God; and, besides the persons mentioned above, I think, next Sabbath, I shall be compelled to admit others.

In consequence of the metaphysical nature of the Buddhistical religion, missionary labour in this upper province consists in unfolding the character, attributes, and perfections of God, and in illustrating, even comprehensively, the principles of his government, and their development in revelation. While doing this, the most intense anxiety is manifested; and on concluding one of my discourses to-day, the people broke out into the exclamation, "Saadhoo," which is equivalent to the English, "Bravo," or "Well done." The desire and appreciation of truth is very strong amongst the Kandians, and Buddhism has a loose hold on them. Vigorous Christian effort would extensively, rapidly, and finally sever them from this specious kind of idolatry.

While I have been giving this picture of the state of the mission at Matelle, it has not been for want of ability to communicate similar intelligence respecting the neighbourhood of Colombo. Since my last report I have baptized six persons from our congregation in Grand Pass, Colombo, three from the Fort and Slave Island, and six from the village of Hendella, a new station formed by me, and about which I gave information in a preceding letter.

Within the last three months I have opened two other stations: one close to the great "Wihara," or Buddhist temple at Kalany. I have candidates for baptism now from these stations of whose piety I have no doubt. I am proving them by suspending their admission a little longer. To give my projects birth I have also been obliged to establish five fresh schools, and engage as many teachers.

Need of further help.

This, with my former communications, concerning the state of Biblical Translation here, and my ardent desire to multiply means of success, by amending it, will show conclusively, the impossibility of attaining my object without further help. Critical skill and competency are not to be obtained in the Singhalese language, without much labour and the most fatiguing study. Combined with that, a large range of Scriptural literature is necessary to qualify for the arduous work of a translator. To follow up with that vigour which they require both branches of this necessary work, is hardly within the limits of one man's power, be he as self-denying and laborious as he may; and to let either decline or sink into neglect is to give rise to obstacles of a formidable character in the prosecution of the work for which God and man have set you apart.

Were it agreeable to the order of things to multiply myself, I would not then be a petition-

er, nor suffer thousands of persons who wish to know the true God, to die ignorant of him! Without sufficient resources it is impossible to organize plans which would shake false worship to its centre. The means, with the press at work, will be too great for present management; and additional help from England is as necessary as the press itself; indeed, one hangs upon the other.

I have been engaged this morning in examining candidates from amongst the Rhodias. The change appears decisive and genuine. The strongest attachment is manifested towards the Gospel, and death preferred to any cowardice or shame. There is no knowing to what extent the religion of Jesus would spread here, if adequate assistance could be afforded.

I cannot leave this place without baptizing, I think, fourteen more, after every exercise of caution. The Buddhist priests begin now only to care for their lands and subsistence. One accosted me yesterday, anxious to disavow any participation in the late persecution. Considering all difficulties, we bid fair, if we do not ruin our affairs by abandoning an incompetent force to struggle with rising events, to exceed most missionary operations, save those which have been effected in the West Indies by men whom God will delight to honour.

JAMAICA.

FALMOUTH.—Mr. Henderson, the first of the ten Missionaries recently sent to Jamaica, thus describes his arrival, and the impressions of his own mind on entering this new and important sphere of labour.

I feel great pleasure in being able to inform you that our passage was exceedingly pleasant. Through the kindness of our heavenly Father, both myself and beloved wife were kept from danger, and suffered but little from sea-sickness. We found Captain Borten kind and attentive, and his wife, who sailed with him, studied to make us comfortable. I was permitted to hold service on board every sabbath, and cannot speak too highly concerning the order and attention that were always manifested by the sailors. I have reason to hope that my labours by the way were not in vain. Should any missionary have an opportunity of sailing with Captain B., he will not fail to find kindness of disposition blended with manners perfectly gentlemanly.

I am at present much pleased with the people here. I have preached at Port Maria, Oracabessa, Brown's Town, and at all the stations which are under the care of the devoted Knibb, and have found the attention superior to what is manifested in most of our congregations in England. Piety, here, is evidently of a high order, and I cannot help thinking that it would soon become a garden of the Lord, if the machinery employed by the brethren could have that attention it requires; every thing seems to suffer from a paucity of efficient labourers. I bless God for sending me hither; the work is great and arduous, but it is most delightful. Feeble and unworthy as my labours are, I find thousands ready to take the bread of life from my hand as often as time and strength will permit me to break it. Never shall I forget what I experienced the first time I preached at Falmouth; the large chapel was crowded in every part; aisles and gallery-stairs were quite filled; the glistening eye told me how deep the interest, and almost prevented my utterance. After a long service, I descended from the pulpit, deeply conscious that I had been speaking to those who had tasted and handled the word of life. It was indeed, to me, a happy time, and made me more than ever thankful that God had put into my heart to leave the land of my birth to proclaim to the despised but affectionate sons of Ham the unsearchable riches of Jesus Christ.

SALTER'S-HILL.—Mr. Pickton, the valuable associate and fellow-labourer with our esteemed friend, Mr. Dendy, communicates, under date of November 12, the following particulars, illustrating the devout interest taken by the Christian people there in the new African Misssion:—

Our dear brother Knibb has requested the brethren to hold special prayer-meetings at their various stations, on behalf of our brother Clark, and for the success of his mission to Africa.

Our first meeting was held at Salter's-hill on Monday evening, the 9th of November. Not less than 1500 were gathered together in this one place for prayer, and continued in earnest wrestling with God for upwards of two hours. The deepest sympathy was manifested in the afflictions, sufferings, and wrongs of their father land, and the liveliest interest for the future peace, prosperity, and salvation of their kindred according to the flesh. I commenced the meeting by briefly stating the circumstances under which our dear brother Clarke is about to visit the land of their fathers, and the purposes for which he is going; and after singing a hymn, and reading a brief portion of Scripture, called upon one of our sable brethren to pray. Among other petitions were these: "O Lord, we pray that when we missionary go to that dark land

all the lions' mouths may be shut up;" "that when he get there, all the people may take him hand, and say they quite glad for see him;" "that when the Gospel is preached there, all the people may run to hear it, like a thirsty hart runs to a hole of water."* Another, after taking a touching retrospect of the once dark and wretched state of himself and brethren, and most ardently praising the Lord for having pitied them in their low estate, and raised them from it, prayed, "That the people here might walk as becometh the Gospel of Christ, so that the Gospel might have a good character in Africa, and every where else, through them." He then said, "O Lord, we know that in we country, Africa, where thy missionary is going, there is nothing but gun, and pistol, and sword; nothing but murder, and fire, and blood; we pray that thy servant may be protected amidst all these, and that the shed blood of Jesus, which alone cleanses from all sin, may stop the spilling of blood in Africa." He then went on to praise Jesus for his great and wondrous love to us, manifested in his freely giving himself to suffering and to death to save us, touching on the principal seasons and scenes of his sorrows, and dwelling on the circumstances of his death; and then prayed that our brother Clarke might pursue his work of faith and labour of love in a like spirit of love, zeal, and perseverance.

The next who prayed was one of our deacons, a native of Africa, and yet in the prime of life. I am very sorry that, owing to his defective English, I could not catch any of his sentences with sufficient correctness to note them; for his prayer for the land of his nativity had a most stirring effect on the assembled multitude, who understood it perfectly, and, I have no doubt, was heard in heaven.

The last person who prayed, also a deacon, after praying that Mr. Clarke might have a safe passage through the blue sea, be preserved while in Africa; have a door opened for him there; that he might be brought back again to Jamaica, that we might meet face to face; and that we at Salter's-hill might hear from his own lips what God shall do by him in Africa; turned to America, and from thence to the Spanish colonies, praying that the chain might be broken from the slaves there; that the Gospel might be sent there; and that it might prevail there as it does here. He then addressed God in the most solemn and impassioned manner, in these words:—"O Lord, we are not content with having liberty and the Gospel ourselves, while our brothers and sisters, in other country, are still in slavery, and know not Thee. We will never leave off to pray to Thee until every slave is free; till all the world have the Gospel; till all people every where can meet upon the sabbath to hear Thy word, as we meet up here yesterday; till all people can meet upon a week night to pray, as we do now, none daring to make them afraid, any more than any one dare to disturb us now."

Our brother Dendy was at Falmouth on the occasion. I mention this because you might otherwise be surprised at his name not occurring in the account. He is considerably better than he has been.

Our Salter's-hill church and congregation steadily improves; we have not an inch of room to spare now that our large galleries are complete, many being obliged to remain outside.

I doubt not that our people will come forward with their characteristic liberality, toward the expenses of the African mission.

* In Jamaica there are many holes in the rocks, where the water stands after rain, to which the cattle run to drink.

MANCHIONEAL.—We are gratified to state, that a letter from Mr. Tinson, at this station, announces an amendment in his health. Our friend writes on the 14th of November:—

Three weeks ago yesterday, we left town in company with our Quaker friends, Mr. and Mrs. Candler, and Mr. Wheeler, Agent of the British and Foreign Bible Society. We spent a few days at Yallahs, and had a most interesting sabbath. It was the first time I had met the people since my long illness. The chapel was full, and about 200 persons outside. After the morning service, Mr. Wheeler addressed the congregation on the importance of obtaining and reading the Bible. I then administered the Lord's-supper to the church, and in the evening Mr. Candler held service. I was too much fatigued to be present, but our friends were much pleased, and the whole day was one of peculiar delight to our poor people.

On Monday evening we had a service out in a coppice, near the Mission premises, to name a new village which is about to spring up; twenty families having already engaged land, and which is to be called "Knight's Ville," as an expression of respect for Miss Anne Knight, sister of Mrs. Candler. We sell a quarter of an acre to each family, which will be sufficient for a house and garden; while by labouring on the surrounding estates, where there is ample employment for all, they can procure every necessary of life, and will be independent of the different properties, and thus escape the perpetually vexatious and perplexing question of rent. There will be another advantage, they will be near the house of God, and close to a school for their children.

Both the church and the schools at Yallahs continue to afford me great comfort. I think I informed you, that a few weeks ago we formed a church at Mount Atlas, consisting of thirty-eight members dismissed from town, but living in that district.

We came hither this day fortnight, and, I

hope, are benefited by the change. I have lost the fever, but am still weak, and the head will bear little exertion, either bodily or mental. We have received very much kindness from brother and sister Kingdon. Last sabbath I accompanied brother K. to one of his stations, about thirteen miles from this, to aid in opening a new place of worship, which will be called Denmark-hill. Brother K. continues to labour in this region with much diligence, and not without pleasing indications of success. Mrs K. continues to labour efficiently with her work ing school, during the week, and here is also an interesting sabbath-school, besides a pretty large Bible class of young persons, who are anxious to procure copies of the Scriptures; a number have purchased since we have been here. All this is good, and though it may make little noise in the world, the angels in heaven will rejoice.

Mr. Kingdon, on the 29th of October, says :—

The chapel that has been so long in building here, is at a stand, owing to there still remaining various debts upon it; but as it is tolerably well secured from damage by the weather, its slow progress is the less to be lamented. The people are contributing from six to twelve dollars a week towards sweeping away the encumbrances, but they do not very readily conceive how long such contributions must continue to make up even 100*l*.

Next Lord's-day the humble wattled chapel built by the Black River or Long Bay church at Windsor Forest, is to be opened; from which time, as the accommodations will much exceed those afforded by the old chapel, we may hope for a larger attendance of hearers. We are contriving to have a school-master or school-mistress on the spot to keep a day-school as well as a sabbath-school, and I hope God will enable us to carry that point too before long.

Home Proceedings.

LETTERS RECEIVED FROM MISSIONARIES, &c.

From July 1 *to Dec.* 31, 1840.

EAST INDIES.—Calcutta, Messrs. Yates, Ellis, and Biss, Jan. 8; Rev. R. Bayne, April 15, and Aug. 8; Rev. W. H. Pearce, Feb. 7; Rev. J. Thomas, May 9, Feb. 12, April 4, and 25, July 6, Sept. 9, and 17, and Oct. 16; Mr. Jonathan Carey, June 6, and July 29; Rev. J. Wenger, Aug. 11. Howrah, Rev. T. Morgan, June 6, and Aug. 10; Messrs. W. W. Evans, and J. Parsons, (at sea, off St. Antonio,) Aug. 5. Monghyr, Rev. G. B. Parsons, June 30; Rev. A. Leslie, Sep. 29. Digha, Rev. J. Lawrence, July 4, and Oct. 15. Sewry, Rev. J. Williamson, March 12. Agra, Rev. T. Phillips, Sept. 15, and Oct. 20; Mr. J. W. Urquhart, Oct. 20.

CEYLON.—Colombo, Rev. Joseph Harris, May 7, June 6, and Oct. 13, and from Matelle, Sept. 7. Madampey, Rev. E. Daniel, Feb. 17, and from Hanwella, July 8; Mr. C. C. Dawson, (on his passage to Ceylon,) Oct. 16.

JAVA.—Samarang, Rev. G. G. Bruckner, June 17, and July 1.

WEST INDIES.

JAMAICA.—Montego Bay, Rev. Thomas Burchell, May 18, June 4, and 24, July 10, 11, Aug. 11, and 29, Sept. 12, and 29, and Oct. 17. Kingston, Rev. Joshua Tinson, May 14, Aug. 14, Sept. 12, and Oct. 1; Mrs. Tinson, July 23; Rev. S. Oughton, June 5, 14, and 24, July 27, Aug. 14, Sept. 16. Ebony Grove, Rev. J. Read, July 22, Aug. 31. Annatto Bay, Rev. Josiah Barlow, June 10, and Aug. 11, and 29. Old Harbour, Rev. H. C. Taylor, June 12, Sept. 7, and from Spanish Town, Oct 30. Port Maria, Rev. D. Day, June 23, July 6, and Sept. 7. Manchioneal, Rev. J. Kingdon, June 3, and 25, July 21, and Oct. 29. Savannah-la-Mar. Rev. J. Hutchins, June 16, July 21, Aug. 24, and Sept. 15. Sligo Town, Rev. J. M. Phillipo, June 23, and 27, and Oct. 1, and 28. Brown's Town, Rev. H. J. Dutton, June 9, Sept. 2; Rev. John Clark, July 24. Oracabessa, Western Union, July 2; Rev. D. Day, Aug. 10. St. Ann's Bay, Rev. T. F. Abbott, June 18, Sept. 9, and Oct. 15; Jamaica Association, Sept. 4. New Birmingham, Rev. B. B. Dexter, Aug. 8. Mount Charles, Rev. W. Whitehorne, July 29. Falmouth, Rev. W. Dendy, July 21, and Aug. 11; Rev. J. E. Henderson, Oct. 8. Lucea, Rev. E. J. Francies, July 2, Aug. 10, and Sept. 13. Bethsalem, Rev. G. Webb, Sept. 20.

BAHAMAS.—Nassau, Rev. T. Leaver, May 8, and June 25; Rev. H. Capern, June 24, (two letters,) July 26, Sept. 9, and Oct. 12; Rev. J. Corlett, Sept. 16. Turk's Island, Rev. E. F. Quant, June 16, Aug. 6, Sept. 8, and Oct. 20.

HONDURAS.—Belize, Rev. A. Henderson, May 30, June 30, July 31, and Sept. 4, (two letters.)

ACKNOWLEDGMENTS.

THE Committee acknowledge with thanks a valuable donation from the Misses Higgs and Youngman, of Stepney-green, of Howe's works, Doddridge's works, and other useful books, for the proposed Theological Institution in Jamaica. A box of maps, books, and instruments from the British and Foreign School Society, for Normal Schools in Jamaica. A parcel of books for Mr. Merrick, and Magazines from Mrs. S. Hobson, and Mr. J. Castle.

There have also been received a box for Miss Anstie; a box for the Rev. H. C. Taylor; a box for the Rev. J. E. Henderson; and a case for the Rev. J. M. Phillippo.

NOTICE TO AUXILIARY SOCIETIES.

The Treasurers of Auxiliary Societies, and other friends, who may have money in hand on account of the Society, are respectfully reminded that the Treasurer's account for the year will close on the 31st of March; which renders it necessary that all payments intended to appear in the Appendix to the next Report, should be made, at the latest, in the course of next month. It is requested, therefore, that the respective accounts may be sent, properly balanced, to the Secretaries, No. 6, Fen-court, Fenchurch-street, accompanied by the list of subscribers, &c., in alphabetical order.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the Month of December, 1840.

SUMS RECEIVED AT FEN-COURT.

Subscriptions.

	£	s.	d.
Miss Conder	1	1	0

Donations.

	£	s.	d.
M. H. S., for *Africa*, and additional Missionaries to *Jamaica*	1	0	0
M. E.	5	0	0
Miss S. Thomson	1	0	0
Collected by Miss Sims	0	11	0

Collections, Donations, &c. in London and Vicinity, for the removal of the Debt.

	£	s.	d.
Collected by			
Broughton, Mrs.	2	15	0
Burroughs, Misses	1	7	0
Bentley, Mr.	1	0	0
Cartwright, Mr., Jun.	5	0	0
Cartwright, Miss	1	0	0
Davis, Rev. Joseph	5	0	0
Dyer, Mr. Samuel	5	0	0
Dupree, Miss	5	0	0
Eagle-street, Friends at	75	17	7
Gale, Miss	2	8	6
Gamble, Mr.	1	0	0
Hinton, Miss A. E.	5	2	0
Laughton, Mr. J.	1	0	0
Lawrence, Miss	1	0	0
Maywood, Miss	1	0	6
Olney, Mr. W.	3	0	0
Peacock, Rev. J., Friends by	13	7	8
Richards, Mrs.	2	0	0
Roe, Mr. F.	5	0	0
Williams, Mrs.	1	0	0
Woolley, Mr. G.	5	0	0

Donations.

	£	s.	d.
Carey, Rev. E.	5	0	0
Davies, Mrs., Walthamstow	1	1	0
Gurney, W. B., Esq.	5	0	0
Hanson, Joseph, Esq.	5	0	0
Henrietta-street Female Teachers, per Miss Gundry	11	11	0
Lillycrop, Rev. S.	1	0	0
Perkins, Mr. W.	5	0	0
Nash, Mr. T., per Mr. Hanson	0	10	0
Skerrett, Mr.	5	0	0
Soule, Rev. J. M.	5	0	0
Whittaker, Mr. P.	5	0	0
Wilmshurst, Mr. B. C.	5	0	0
Woolley, Mr. G.	5	0	0
Cozens, W., Esq.	15	0	0
Tottenham, Friends at, per Rev. J. J. Davies	100	0	0

LONDON AUXILIARIES.

	£	s.	d.
Marylebone Auxiliary	20	0	0
Ditto, for *Africa*	10	0	0
Kensington Gravel Pits— Collected by young people	14	0	0
Walworth— One-third of Collection by the Rev. G. Clayton	35	6	0

COUNTY AUXILIARIES.

Bedfordshire.

	£	s.	d.
Leighton Buzzard, for *debt*	5	0	0
Cardington— Cotton End, *moiety*	18	0	0

Berkshire.

	£	s.	d.
Wallingford, for *debt*	10	0	0

Buckinghamshire.

	£	s.	d.
Wycombe— Messrs. Hearn and Verey, for *debt*	2	2	0
By the Rev. G. Pearce.			
Gold Hill	1	11	11
Beaconsfield	7	9	10
Great Marlow	1	6	4

Cambridgeshire.

	£	s.	d.
Cambridge	89	15	8

Cornwall.

	£	s.	d.
Cornwall Auxiliary	185	1	6
Ditto, for *schools*	1	1	0
Saltash	3	3	4

Devonshire.

	£	s.	d.
Devonport	32	12	9
Ditto, for *debt*	10	0	0
Ditto, for *translations*	0	10	0
North Devon Auxiliary	38	0	0
Plymouth, by the Rev. J. Nicholson, for *debt*	10	0	0
Torquay— J. Tetley, Esq., M.D., for *Africa*	5	0	0

Essex.

	£	s.	d.
Langham	31	17	0
Friends, by the Rev. W. Pechey, for *Africa*	11	7	6
Loughton— G. Gould, Esq., for *debt*	10	0	0
Ilford— Collected by Miss Rose, for *debt*	5	0	0
Colchester— Collected by Miss Ellis, for *debt*	5	12	0
Sible Hedingham	3	5	0

Gloucestershire.

	£	s.	d.
Cheltenham, for *debt*	10	0	0

Hampshire.

	£	s.	d.
Whitchurch	26	13	2
Hartley-row, per Mr. Phillips	0	13	0
Lymington, for *debt*	10	0	0
Andover— Mr. Baker, for *debt*	5	0	0
Mrs. Hill, ditto	5	0	0

Hertfordshire.

	£	s.	d.
Boxmoor—			
Rev. F. W. Gotch, for *debt*.....	10	0	0

Kent.

Ramsgate, for *debt*.....	10	0	0
Ashford, ditto	2	10	0
Maidstone, ditto	15	15	2

Lancashire.

Manchester, for *debt*...	10	0	0

Leicestershire.

Leicester, for *debt*.....	10	0	0

Lincolnshire.

Grimsby, per Rev. E. Carey	9	4	0
Lincoln, for *debt*	10	0	0

Northamptonshire.

Kettering, for additional Missionaries to *Jamaica*	38	8	3
Ditto, for *debt*.....	10	0	0
Kislingbury—			
Mrs. Crate, for *Africa*.....	0	10	6
Northamptonshire, for additional Missionaries to *Jamaica*.....105		0	0

Northumberland.

Newcastle, per Rev. G. Sample, for *debt*	10	0	0
Ditto, per Rev. R. Banks	2	5	0
Berwick, for *debt*.....	5	0	0
Ford Forge, ditto.....	5	0	0

Monmouthshire.

Deputation Rev. P. J. Saffery and Rev. D. Davies.

Abergavenny—			
Frogmore-street	23	5	0
Lion-street.....	10	13	8
Aberyschan	13	9	3
Bassalleg Bethesda...	7	12	2
Blaenavon—			
Horeb.....	9	2	0
Ebenezer.....	2	11	1
Caerleon.....	9	1	3
Llanwenarth.....	8	5	1
Nantyglo and Blaenaw Gwent.....	20	0	0
Pontheer	15	8	9
Pontrhydryn.....	8	10	0
Pontypool—			
Trosnant, English church	9	5	7
Ditto, Welsh church	12	0	0
Ditto, Tabernacle	5	18	6
Pisgah	3	5	3
Q., Monmouthshire	2	2	0
Tredegar	20	14	4

Somersetshire.

Bristol, per Rev. J. S. Crisp, for *debt*	7	0	0

Surrey.

Dorman's Land, per Rev. E. Carey.....	10	11	0

Suffolk.

Bungay—			
J. Childs, Esq., for *debt*.....	5	0	0

Warwickshire.

Leamington—			
Miss A. M. Ryland	1	0	0
Birmingham, per Rev. Dr. Hoby, for *debt*...	10	0	0

Wiltshire.

Melksham—			
Rev. J. Russell, for *debt*	10	0	0
Nettleton	1	0	0
Grittleton	1	0	0
Berwick St. John.....	0	6	0

Yorkshire.

Scarborough, for *debt*...	12	0	0
Ripon—			
F. Earle, Esq., M. D., for *debt*	10	0	0

NORTH WALES.

By the Rev. Joseph Angus.

Denbighshire.

	£	s.	d.
Cefn Bychan—			
A day's work.....	2	2	8
Subscriptions and donations	3	9	4
Cefn Mawr—			
A day's work.	14	16	0
Collections, &c.....	4	11	0
Denbigh—			
A day's work.....	0	13	6
Donations and Subscriptions	7	5	4
Llangollen—			
A day's work.....	1	19	1
Donations and Subscriptions,.....	9	1	10
Llanrwst—			
A day's work.....	0	10	0
Collection, &c.	3	3	0
Ruthin—			
A day's work.....	4	3	0
Donations, &c.....	5	9	6

Flintshire.

Holywell—			
A day's work.....	2	5	7
Donations, &c.....	7	3	6
Mold—			
A day's work.....	2	4	0
Collection	0	10	6
Rhyddlan—			
A day's work.....	1	0	0
Collection	1	2	0

Carnarvonshire.

Bangor.....	1	0	0
Carnarvon	3	3	0
Nevin, Rhoshirwaen, Salem, Llangian, and Galltraeth	1	16	0
Pwllheli.....	9	0	0

SOUTH WALES.

Pembrokeshire.

Carmel	1	5	3

SCOTLAND.

Greenock, for *Africa* ...	3	8	0

ERRATUM.—For "Sevenoaks," in last Herald, read "Bessel's Green," 10*l.*

POSTSCRIPT.—*We leave out a paragraph, that had been already set up, to announce the arrival of a brief letter from Mr. Knibb, dated "Atlantic Ocean," on the 19th of December. They had crossed the tropic of Cancer on the 17th. All on board were well, with the exception of Miss Graftey, who had suffered much from sea sickness, but was recovering. We hope, in our next "Herald," to be able to communicate intelligence of the safe arrival of our friends at Falmouth.*

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretaries, at the Mission-House, 6, Fen-court, Fenchurch-street, London in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Camden-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson; and at New York, U. S., by W. Colgate, Esq.

W. Tyler, Printer, 5, Bolt-court, London.

IRISH CHRONICLE.

FEBRUARY, 1841.

OUR friends ought to know the present circumstances of the Society. For some months past we have stated distinctly in how oppressed a condition its funds were, and a few persons have generously responded to its necessities. The Committee have felt, however, that they ought not to urge their claims so immediately upon an effort in favour of the Missionary Society of our denomination. That effort has been successful, and they may delay no longer. The demands of the last quarter day, though sums of various amounts, from £100 to £2, have been kindly sent, leave the debt of the Society at £1050, and stations of promising usefulness continue to open. There are now four, with the country round about them, upon none of which can the Committee feel they may enter now, though it exceedingly pains them to hesitate or refuse. Mr. Bates, their tried and esteemed agent at Ballina, is coming over for the purpose of making such applications as the condition of the Society renders immediately necessary, and the Committee would bespeak for him a kind and benevolent reception. Promptitude in giving doubles the gift:—"The people rejoiced for that they offered willingly, because with a perfect heart they offered willingly to the Lord. Now therefore, our God, we thank thee and praise thy glorious name, for all things come of thee, and of thine own have we given thee."

Walworth, Jan. 20, 1841.

Walworth, Aug. 25, 1840.

AT length, my dear friend, a kind providence has restored me to my family after a long—not unperilous, yet on the whole a pleasant journey. Ireland is indeed a beautiful country; her sons are frank and generous, too little disposed, however, to put forth their own energies, at least in religious matters, and looking for everything that is to help them forward, to a foreign hand. With all my wish and prayer to be enabled yet more effectively to do them good I should be more sanguine of success were they aroused to more independence and activity on their own behalf. Perhaps the complete dominancy of the Roman faith induces prostration and dependence.

There is something anomalous in their condition in this respect. Touch their prejudices, and they kindle in an instant, but they will not think; their mind is not active enough to inquire. With an excitability which makes it almost impossible to avoid offending them, they are yet in a state of such unthinking, dull, and blind attachment to the mere sounds and forms of their prevalent faith, as to make almost all efforts for their spiritual welfare hopeless. Awake! Awake! O arm of the Lord!

My letter of the 20th brought me, in company with brother Bates, to Rahue on Saturday, Aug. 1st. On that day a meeting was commenced in the old meeting house of the village, which has been dignified with the title of the "Union meeting of Baptist brethren of Ireland." Two short sermons were preached in the evening to a small congregation, the next day was the grand day of the meeting. And it was interesting, as the morning advanced, to see the groups of friends assembling from various quarters in a meadow or kind of lawn, before the mansion where I had been favoured with a resting place. Eight or nine ministers were present, including Mr. King, a zealous independent brother, likely, as I understood, to settle at Cork. At seven, we met for united prayer in the chapel. At ten, beneath the shade of an ample elm and other trees, benches were ranged in the meadow. Carts, cars, vehicles of almost all descriptions, had been put into requisition, and after reading the word of God and prayer, three sermons were delivered to an attentive audience, by Rev.— Hardcastle of Waterford, myself, and brother King. Immediately afterwards the ordinance of baptism was administered, not however without some inconvenience, in a beautiful stream, "The Silver," which was silently pursuing its way through a neighbouring bog. No other stream struck me as half so beautiful from its amber colour and transparency. In the evening again the people met, and, till twilight advanced, service was conducted in the same place; brethren John Hamilton and John Young preached. The next morning we met again for supplication, and it fell to my lot to address a few observations to my brethren on Ps. cii. 13, 14, Oh that the indications there mentioned of spiritual prosperity were more abundant in Ireland! In the evening again at the neighbouring town of Killbeggan, in Mr. M'Carthy's own house, a few people had to be addressed, the chosen topic was Luke x. 20. Mr. M'C. you know is a vigorous, lively brother, to whom it were worse than the plague to be compelled to

be inactive. His wife has been a bed-ridden and most agonizing sufferer for several years. I could not but admire her peace, nay, triumph, amid all she is called to endure.

On Tuesday morning, Mr. King having left, the brethren nine in number met me to breakfast, according to my request, that we might confer on plans for securing a greater measure of united and continuous labour. I need not detail here what was suggested; it will be enough to say that a very great degree of harmony and affection pervaded the meeting, the brethren felt the necessity of more frequent association with each other, and I do hope, that each, as he left, returned to his labour with a heart somewhat lightened of the discouragement loneliness produces, and determined more zealously to labour in diffusing around him the glorious gospel of the blessed God.

From this place, brother Hardcastle became the companion of my tour, and contributed in no small degree to its interest and pleasure. Limerick, an immense city, almost wholly given to what some do not hesitate to call idolatry, was reached on Wednesday evening, the means of travelling being a passage down what is called the Upper Shannon. If you ever visit Ireland, I trust you will take this route in your way. The mountainous banks of Lough Derg, now decked with the richest verdure, now covered with Ireland's own foliage, now rising in bare and awful majesty as if to the heavens, will amply repay your stepping aside from your direct business route to view them. But, my friend, you must not let any circumstance, no, not even a keen appetite and a well furnished table, decoy you into the cabin of the steamer. The dinner hour occurs precisely as you are passing the richest scenery.

I regret that I cannot say much of our brother Thomas's labours in Limerick. He appears to be held in the highest respect and esteem by many persons of that city and its neighbourhood. He has long resided in Limerick, but has chiefly occupied himself as an itinerant, so that he has had but few opportunities of labouring to raise a church in the city; and whatever may be the importance of labouring in the country, as for the most part our brethren have done, I am increasingly convinced that for any purposes of permanent good, our first stand must be taken in the larger towns. So did the apostles; and so have Christian missionaries in every direction done since their time to the present. How long is it to be imagined Ireland is an exception from the rule observed in all other countries?

But I must desist; the further south-west I penetrated, the deeper the moral and spiritual gloom. Let the day star arise, O Lord, and visit the land, for it is dark and wretched.

Yours very affectionately,

SAMUEL GREEN.

Mr. Bates writes to Mr. Green :—

Ballina, Dec. 29, 1841.

MY DEAR BROTHER,—During the month I have been through the district, and inspected all the schools, that I might give you a correct account of them in the present letter. Once every year I generally give a full account of the operations of the Society in this district, and shall do so again on the present occasion.

Schools.—In this district there are thirteen schools, including the one for infants in this town, which are all situated in the counties of Mayo and Sligo. Some of them are in small towns and little villages, where no *scriptural* school is established, such as Ballycastle, Easky, and Crossmolina; but they are mostly situated in the barren and ignorant districts of the country, where the rising generation have no other means of scriptural instruction. In many places I have no doubt but that our schools have been a great blessing to the poor Protestant and Roman Catholic children in the surrounding neighbourhoods where they are established.

In looking over the rolls, I find that they contain the names of about 929 children, so that nearly 1000 children are attending the schools in this district, and at the last inspection I found nearly 800 of them present. Of this number there are about 112 in the alphabet, 465 who can spell from one to five syllables pretty correctly, 218 read and commit the scriptures to memory, 140 write, 61 are in arithmetic, and some few are learning the elements of English history, geography, and English grammar; while several of the girls in some of the schools are able to sew and make fancy work in a respectable manner.

In the inspection of these schools, however, while I use every effort that is calculated to facilitate and encourage the children in the acquisition of the elementary principles of writing, arithmetic, and grammar, I consider that the *primary* object of our schools is that of imparting a *scriptural education*, whereby the poor children may, by the blessing of God, be made wise unto eternal life. Consequently, so far as possible, I endeavour to engage persons of undoubted piety, who will regard the everlasting welfare of the children, as well as every other qualification which may be looked upon as necessary in those who may become the teachers of our schools; and on all inspections I seek to ascertain the progress that the children have

made in their acquaintance with the oracles of truth. This last quarter, the children in the various schools repeated about 301 chapters; and during the last year, I find that 1198 chapters have been committed to memory. Such a course of scriptural education having been established, sustained, and vigorously carried on for about twenty-six years by our English friends, I trust has been a great blessing to this country, and, by the blessing of God, there is no doubt that it will issue in the most beneficial results.

Readers.—In this district there are *five readers*, who are expected to devote the greater part of their time in reading the scriptures to their fellow-men. Three of these brethren are residing in the county of Sligo, and the other two in the county of Mayo. They visit their ignorant neighbours around them in their own villages where they reside, both Protestant and Roman Catholic, and travel to the distance of five, ten, twelve, and fifteen miles, on some occasions, to the surrounding villages, where they converse, read the scriptures, engage in prayer, and hold little prayer-meetings among these poor people when they feel that they can. During the last year they have made more than 5000 visits, distributed 2976 tracts, given away seven Bibles, four Irish Testaments, and thirty-six copies of the New Testament in our English version. These labours I trust are accompanied with humble prayer, and on some occasions the Lord has been pleased to crown these efforts with his blessing. Good has been done, which is a cause for much gratitude and joy; and when we think of the value of only one soul being saved from everlasting wrath, there is every reason why we should still continue to persevere. It must, however, be confessed, that we are cold and seem to be in a dead state, the progress of vital godliness is very slow, the piety and zeal of our churches are not what they ought to be, and not what they must be, before we are favoured with more holy prosperity of soul; hence there is much cause for searchings of heart and humiliation of face before God. O that we may be more fervent in prayer, more devoted to Jesus, and more alive to the great responsibility that devolves upon us in seeking to enlarge the Redeemer's kingdom, in this dark part of Satan's empire.

Preaching Stations.—My principal station is Ballina, as we have a church here, the prosperity of which I endeavour to cultivate according to the ability which God has given me. The congregation I think is about stationary, and has been for some time. On a Lord's day, in the morning we have fifty or sixty sometimes who attend, but in the evening there are not so many. During the last year the Lord has blessed us with some tokens of his favour, in giving us an addition to our little church; three have been baptized on a profession of their faith, and one has been received by letter from the church in Dublin. We trust that these are not only an addition to our number, but that they will, by their prayers and holy activity in seeking the welfare of Zion, be an additional blessing. We are living where Satan's seat is, nevertheless we trust that the Lord will enable us to "hold fast the profession of our faith without wavering, for he is faithful that promised;" so that we may shine as lights in the world, in the midst of the moral darkness that is everywhere existing around us.

There are several stations in the neighbourhood around, from five to fifteen miles, which I am labouring to cultivate. Mullifarry I visit once a fortnight, where there is a good congregation, being about from forty to sixty who generally attend. During the last quarter I have visited Easky, Kilglass, Mountain River, &c. once a month; and as brother Mulhern is about removing to the north to occupy a more commanding station, I shall, if spared, continue to visit these places as often as I can. Tullylin and Ballycastle have also been visited, where a few persons were collected to hear the word of life. During the year, 244 sermons have been preached at the various stations that I occupy, and three persons in Easky, in addition to those at Ballina, have been baptized on a profession of their faith, and cast in their lot amongst us.

An increase of labourers would be desirable in some places, but it would be of greater importance for us to have an increase of piety, faith, and holy zeal, who are already engaged in the work. Ireland requires a race of holy, patient, persevering, and self-denying men, who are able to endure hardness as good soldiers of Jesus Christ, in seeking to evangelize the people around us. It is not likely that the man of sin will be subdued without a desperate struggle, or a protracted conflict. The Canaanites would not give up anything only at the point of the sword, but at last Israel triumphed, and they were effectually subdued. So it shall be with the cause of the Redeemer, for the word of the Lord must finally prevail. Scriptural education, scriptural reading, and scriptural preaching in the dark villages around, will gradually enlighten the minds of the people, and terminate in the most glorious results. Let conscience be free, and let Ireland have the Bible, then we need not fear the frowns of the landlord, the hostility of the Establishment, or the anathemas of the priesthood who may be seeking to arrest the word of God in its progress. The church of Rome herself has been instrumental in preserving the sacred

volume, which is gradually working its own destruction. Like Pharaoh's daughter, she has taken up the scriptures as the child of God, and nursed it as her own, for the destruction of her own kingdom.

Mr. TRESTRAIL writes to Mr. Green:—

Cork, Jan. 16, 1841.

MY DEAR BROTHER,—As soon as the delightful engagements of this week would allow me, I sit down to write to you respecting the re-opening of our chapel. It is allowed by every one that the alterations effected are most economically done, and the general remark is one of surprise at the transformation which has taken place, and the small amount expended. The railing in front is not yet put up, owing to the severe weather; but, when all is finished, you will not find a neater or more comfortable place of worship in this city.

When the time was fixed, and Dr. Urwick had engaged to come to preach on the occasion, it was determined by my brother Mr. King and the friends in George's Street, to hold services in connexion with his settlement as pastor over that church during the same week. We finally arranged that they should be *united;* and the first notices of both services were given in the *same* hand-bills.

On Monday and Tuesday evenings, we had special meetings for prayer. On Wednesday morning, we had a union breakfast, when about eighty Christian friends of various denominations were present, and several ministers engaged in prayer, and gave short and earnest addresses. It was a most delightful occasion, and a very sweet preparation for the approaching service. At 12 o'clock we assembled in our chapel, and Dr. Urwick preached one of the most able, searching, and impressive discourses I have ever heard, from Micah iv. 2. The congregation was most respectable. In the evening the place was completely crowded; many were obliged to sit in the vestry, and many went away, not being able to find a seat. The collections amounted to about £10. Many who were present had given before with great liberality, and we could not expect a repetition on the same scale. It was a new sight to see Marlborough Street filled with an attentive and delighted audience.

The next morning, the recognition services occupied three hours. They were deeply affecting. In the evening there was a public service, when two brethren gave us addresses on the revival of religion, and others engaged in prayer. It was truly a prayer-meeting, and we were rejoiced to perceive the interest felt in these services increasing at every step. The following morning we assembled in our vestry, which, though double its original size, soon became too small to accommodate our friends. We went into the meeting, and the *move* did not damp our feeling, nor arrest its progress. It was a season of deep humiliation before God, and importunate believing prayer. In the evening we again met for the same purpose; and though the congregation was not so large as at previous services, owing to extremely boisterous rainy weather, yet we had delightful tokens of the divine presence. The week has thus been occupied; and all feel convinced that our meetings are the beginning of better days. Long, very long, will these services be remembered by all who were privileged to attend.

The following ministers of various denominations were present, and took part in the different engagements: Messrs. Jennings, Gibson, Smith, Hodgins, Doherty, King, and Dr. Dill; and of our brethren there were present, Messrs. John Hamilton, M'Carthy, Thomas, Hardcastle, and Mullarky. A spirit of fraternal love pervaded all our hearts; and it was deeply interesting to behold such unequivocal signs of Christian regard. We were sorry to part, but hope to assemble again, if not all, at least some, under similar circumstances.

I am, my dear Brother,
Yours affectionately,
FREDERICK TRESTRAIL.

Moneys Contributed will be mentioned in our next Chronicle.

Subscriptions and Donations thankfully received by the Secretary, Rev. S. GREEN, 61, Queen's Row, Walworth; by the Rev. J. DYER, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch Street; and the Rev. STEPHEN DAVIS, 92, St. John Street Road, Islington; C. BURLS, Esq., 19, Bridge Street, Blackfriars; SANDERS, 104, Great Russell Street, Bloomsbury; LADBROKE & Co., Bankers, Bank Buildings; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick Street, Edinburgh; the Rev. J. FORD, 8, Richmond Hill, Rathmines-road, Dublin; by the Rev. C. HARDCASTLE, Waterford; Rev. F. TRESTRAIL, Rock Grove Terrace, Strand Road, Cork; by Mr. J. HOPKINS, Bull Street, Birmingham; and by any Baptist Minister, in any of our principal towns.

JOHN HADDON, PRINTER, CASTLE STREET, FINSBURY.